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CHEAP CAKE—Four eggs, two cups of sugar, one cup butter, five cups flour, four teaspoonful king powder, two cups sweet milk, flavoured to taste. First beat the butter and sugar together.

HERRING SALAD.—Soak for six hours three Holland herring; cut in small pieces; cook and peel eight potatoes, and chop with two small cooked beets, two onions, one sour apple and four hard boiled eggs.

TAPIOCA FRUIT PUDDING.—One half cupful of tapioca soaked over night in one quart of cold water. In the morning cover the bottom of a baking dish with any kind of fruit, either canned or fresh.

SILVER CAKE.—Two teacupful of powdered white sugar, one cup of white outer, whites of six eggs beaten to a stiff froth, sufficient flour to make a cake batter; add good baking powder to the flour if desired.

POTATO SALAD.—Cut a dozen of cold boiled potatoes into slices from a quarter to half an inch. Put these in a salad bowl with four tablespoonful of good vinegar, six tablespoonful of Lucca cream oil, one tablespoonful of chopped parsley, with pepper and salt to taste.

APPLE PUDDING.—Stir a cup of corn meal into a quart of boiling milk; then stir in a quart of sliced sweet apples, a cup of molasses and a teaspoonful of salt; mix all together well.

COCOANUT CREAM PUDDING.—Three tablespoonful of tapioca soaked over night, one quart boiling milk, one small cup of sugar and the yoke of four eggs. Boil ten minutes, add three tablespoonful of cocoanut and boil five minutes longer.

GINGER BEER.—For ginger beer take one large spoonful of pulverized ginger, one of cream of tartar, one pint of yeast, one pint of West India molasses, and six quarts of water; stir thoroughly and set in a warm place.

CLARET JELLY.—Soak an ounce of gelatine in half a pint of cold water until it is dissolved. Put it on to boil, and add a pint of claret, a half pint of currant jelly, three quarters of a pound of fine sugar, and stir until all is dissolved.

APPLE MARMALADE.—Take nice, sound russet apples, pare and core, cut in small pieces, and to every pound of fruit add one pound of sugar, put the sugar to boil, with just enough water to dissolve it, into a preserving kettle, add one large lemon to every four pounds of fruit, boil all together until the syrup gets thick, then add the apple and boil until it looks clear.

CITRON CAKE.—Yulks of six eggs, two cupful of flour, a large teaspoonful of baking powder, one cupful of milk, one cupful of sugar and three quarters of a cupful of butter, one cupful of citron finely shred, lemon flavoured. Warm the sugar if the weather is cold, so that it will soften the butter, beat both together, then add the yolks of eggs; when all are like cream sit in flour and baking powder alternately with milk, when well blended put in the citron well floured and warmed, stirring only enough to mix; bake in a good oven one hour.

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SYMPTOMS OF CATARRH.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any case.

"Untold Agony from Catarrh"

Prof. W. HAUSNER, the famous mesmerist of Ithaca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sage's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting"

THOMAS J. RUSHING, Esq., 202 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

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ELI ROBBINS, Ruyana P. O., Columbia Co., Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sage's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JULY 18th, 1888.

No. 30.

Notes of the Week.

THE new Chicago directory, just issued, gives the resident population of that city as 850,000. This sum does not include any of the numerous suburbs, whose recent growth surpassed that of the city itself. Fully 1,000,000 people are represented in the daily business of the city.

THE Hon. A. W. McLelan has retired from the arena of active politics and has accepted the position of Lieut.-Governor of Nova Scotia, to which high office he was sworn in last week. He has received the hearty congratulations of his friends and well-wishers on entering on his new office, whose duties he will discharge with dignity and impartiality.

THE first edition of "The Grammar of the Hindi Language and Colloquial Dialects" by S. H. Kellogg, D.D., has been exhausted. It is understood to be the Doctor's purpose to bring out a new edition. He contemplates making it more complete and serviceable. To this end, he has issued a circular to Indian missionaries and scholars inviting corrections and suggestions. By its publication great facility will be afforded the young missionary in the acquisition of the language, enabling him to engage much earlier and more effectively in the great work to which his life and energies are consecrated.

AT the close of a recent meeting of the Edinburgh Free Presbytery a number of students were examined for license, many of whom showed great ignorance of the Shorter Catechism. The answers to the questions on Effectual Calling, Justification and Sanctification were far from satisfactory; and when the students were asked to give the date of the first Assembly of the Church of Scotland no answer was forthcoming. Rev. W. M. Falconer declared that such a course of examination was a solemn farce, and the questions were then confined to general Scripture subjects, when matters went on satisfactorily.

SIR WILLIAM HARCOURT, says a contemporary, in opening the bazaar at Derby in aid of the Foreign Missions of the General Baptists, said he felt himself at home in such a gathering. The Nonconformists had always been the sincerest friends of civil and religious liberty, both at home and abroad, and having fought their own battles successfully, they were now anxious to give foreign lands the blessings which they themselves enjoyed. Referring to the university tests, he said he was pleased to observe that since they were repealed the lion's share of the prizes at his university had been carried off by Nonconformists.

AN important Temperance assemblage was held in Toronto last week. The Sons of Temperance had their twenty-fourth annual meeting. It was largely attended, many of the delegates coming great distances. The Dominion was represented from Nova Scotia to Manitoba; and the order in the United States sent delegates from a number of the Eastern and Western States. The reports submitted showed that substantial progress had been made during the year. On Wednesday evening a grand reception meeting was held, at which the Hon. G. W. Ross, Mayor Clarke and others delivered stirring addresses.

OF the esteemed Convener of the Home Mission Committee and the popular pastor of Zion Church, Brantford, the *Christian Leader* says. Dr. Cochrane, the eminent Scottish Canadian divine, who has again been appointed a delegate to the Presbyterian Council, is likely to spend a few days in Glasgow during his visit to the Old Country. No man has done so much for providing Gospel ordinances to Scottish emigrants in the great North-West Provinces. For twenty-six years he has been pastor of one of the largest churches in the Dominion and has refused calls time and again given him from the leading cities in Canada and the United States.

IT is significant that at lake ports the feeling against Sunday labour on the canals is especially strong. This is as it should be. The feeling in favour of entire Sabbath rest from labour should not be confined to those places only where infringements are threatened. Those who are striving to maintain the integrity of the Christian Sabbath should receive the sympathy and support of the people everywhere. Popular indifference is too often taken as an encouragement by those who disregard alike the law of God and the rights of their fellow-men. Kingston and Port Dalhousie have emphatically protested against Sunday work on Canadian canals.

THE Orange anniversary was celebrated last week with more than ordinary enthusiasm. This was on account of the present being the two hundredth year since the glorious Revolution of 1688 occurred, and the occasion was embraced to commemorate the event and the great impetus it gave to the cause of civil and religious liberty throughout the world. The celebration received additional interest also from the fact that three hundred years ago the invincibility of the Spanish Armada was shown to be a myth. In Toronto and various parts of Ontario large demonstrations were held, stirring speeches were delivered, and much enthusiasm was evoked.

CONCERNING Sir Lepel Griffin, who threw such obstacles in the way of the Canadian missionaries in Indore, the *Christian Leader* says. Sir Lepel Griffin, a boldly aggressive sceptic who lauds caste and never loses an opportunity of sneering at Christianity, is coming home from India on furlough. It would be well if he did not return to India, where his influence must have been baleful. As an example of the morality taught to the natives by this servant of a Christian nation, we give a sentence from his recent address to the pupils of Indore College. "I well know, from my own experience, that if there be any greater pleasure than obtaining a well-deserved prize, it is that of obtaining one which one has not well-deserved." Nor was this spoken in sarcastic mood by a cynic; it was the quite serious expression of part of Sir Lepel Griffin's private scheme of moral philosophy. Well may the *Indian Witness* express a doubt as to whether such moral poison will lessen the examination scandals in India.

A CORRESPONDENT of the *Christian World* giving an appreciative sketch of Dr. George Matheson, concludes as follows. The other Sunday morning it was my great privilege to hear him preach again, and it seemed to me that he had grown in depth of thought, in earnestness, and in power since I first heard him. His voice, also, seemed richer and mellower. The morning was cold and wet, but the church was full, and I was not surprised to hear that it was the best morning congregation in Edinburgh. I shall not attempt to describe the service. The text was Isaiah lx. 5. "Thine heart shall fear, and be enlarged." The sermon was a splendid poem; one long stream of impassioned, eloquent, profound meditations on how God enriches, deepens, enlarges the souls of those who trust in Him through the darker and more trying experiences of life. But perhaps no part of the service was so powerful and uplifting as Dr. Matheson's prayers. For tenderness, for beauty of expression, for their range and power, they surpass everything that I have heard elsewhere. Dr. Matheson has nothing of the cold and conventional mannerism which too often marks Scotch preachers. He is broad, sympathetic, impassioned, and every way ahead of the times; a devout and liberal thinker, and not a bit afraid to give free expression to his thoughts.

DR. P. H. JOHANSEN, for fifteen years medical officer of the Mackay hospital, Formosa, which is under the auspices of the Presbyterian mission at Tamsui, Formosa, was in Montreal last week on his way home to Germany. Speaking of the mission to a reporter he said: "I have no personal interest in the matter,

but I should hate to see such a flourishing mission broken up, and this will be the consequence should Dr. Mackay die without a successor having been appointed who has had ample time to study the people, their customs and language. It seems that the people here do not take as much interest in the mission as they might, and the same thing happened several years ago. But Dr. Mackay came over personally with his Chinese wife, lectured, and showed the people what they needed. What they need just now is a good, strong, healthy, smart, and pushing man, not afraid of work, and able to stand some privations if necessary. Such a man would make a good successor for Dr. Mackay. At present, he has under him about fifty chapels, with a Chinese minister at the head of each, of whom he has to keep track and advise continually, and in all there are probably 10,000 Chinese Christians. If the people in Canada would only take into consideration the difficulties which these people have met with, and the steadfastness with which they have clung to their faith, they certainly would not run the chances of having the mission go to pieces.

MR. KENNETH MACDONALD, says the *Christian Leader*, calls attention to the fact that there are two missionaries still labouring in India who have seen their jubilee—Dr. Caldwell, who was ordained in 1837; and John Newton, of Lahore, who was ordained in 1834, and arrived in India early in 1835. There are, moreover, two or three retired Indian missionaries who also have seen, or if spared this year will see, their jubilee—James Bradbury, ordained in 1836; Isaac Stubbins, who arrived in India in 1837; Dr. J. Murray Mitchell and James Kennedy of Benares. Next year will witness the jubilee of John Hay, of Vizagapatam, and Dr. Thomas Smith, late of Calcutta, now of Edinburgh. Mr. Kennedy is a brother of Dr. John Kennedy, late of Stepney. Dr. Murray Mitchell's jubilee will be very nearly that of Mrs. Mitchell's also. They are both still in harness and their labours of love, both with pen and persuasive speech, are various and valuable. Mrs. Mitchell's contributions to literature have done much to create and deepen interest in missionary work; while her husband's profound researches into the Scriptures of Hinduism, Mohammedanism and Parseism have constituted arsenals from which other missionaries have learned much during these fifty years. His recent contributions to "Present-Day Tracts" have been of special service in missionary apologetics, and his labours in the interest of union have been particularly valuable.

MR. HENRY O'BRIEN calls attention to a subject that is deserving of special consideration. He says: The need of some place where destitute patients leaving the Toronto General Hospital can find respectable lodging for a few days has recently been brought prominently before those interested in Christian work in that institution. Many patients leave the hospital with no home to go to, and in a necessarily somewhat enfeebled condition. They have during their stay there been under good influence, and it is desirable that this should be continued as long as possible. Many want work, and having no place of shelter till they find it often drift into places where the good impressions received in their visit to the hospital are soon effaced. A lot has been secured for the erection of a building to meet the necessities of this case. It is not intended as a convalescent hospital, but merely for the purpose above mentioned. I mention this as there seems to be some misunderstanding on this subject. Those who go to this home would, generally speaking, not be eligible for the Hillcrest Convalescent home, and the latter beautiful resort for convalescent patients would not suit them. Nor will this home in any way interfere with the Haven or other places where female patients are taken in, as it is only intended for men. Contributions for the building of the home will be gladly received by Mr. O'Brien, or may be sent to Miss Peard (treasurer of the fund), 441 Church Street.

Our Contributors.

THE SWEET REASONABLENESS OF PUBLIC SERVICE.

BY KNOXONIAN.

Two distinguished American citizens, Grover Cleveland and Benjamin Harrison, are candidates for the Presidential chair. Both are Presbyterians and good able men. Cleveland is a minister's son and Harrison is a ruling elder. Both are lawyers and earn their bread by the sweat of their brain. Neither is rich, and both no doubt lose business and money by serving the Republic.

It is not their fault that they are candidates. Their friends nominated them and started them on a race for the White House. Both cannot get there. The one that does get there will be bored excruciatingly for the next four years, and the one that doesn't will probably have a sore head for the remainder of his life. Were this world anything like what it ought to be, these men would have the sympathy of all good citizens and the prayers of all good Christians. But this world is not much like what it ought to be and Cleveland and Harrison instead of being sympathized with and prayed for will be abused in a manner that might make old Satan himself blush.

In this matter of abuse Cleveland has a decided advantage. He was a candidate four years ago, and anything bad that could be said about him was said then. His enemies forgot that he might possibly run again and they didn't leave any mud to throw the next time. That was a tactical error, so to speak. The scarcity of mud is shown by a very disgraceful fact. Since his election Cleveland has taken to himself a wife. He found out that it is not good for a man to be alone in the White House. Some of his enemies started an abominable story to the effect that he does not use his wife well. Mrs. Cleveland promptly checked the slander in a clever, womanly letter to the press and expressed the wish that every woman in America had as good a husband as hers. This abominable slander shows that the mud-slingers exhausted all their material before the last election and left nothing for this campaign. Their misfortune now is that they can go back only four years. However, an industrious, able-bodied, campaign liar can work up a good deal of matter out of a record of four years, and we may yet be told that Cleveland has broken every command in the Decalogue.

Harrison must suffer. He is pretty well up in years and his opponents can go back to the days of his infancy for material to attack him. If he was a cross baby they can say that he disturbed his mother's health by keeping her awake at nights for sixteen years. Sixteen years would be a mild exaggeration for election times. If he ever jumped the fence into a neighbour's orchard during his boyhood and took a few apples, his opponents will no doubt say that he stole 10,000 bushels of apples and shipped them by a night train to New York. If, during his school days, he ever wrestled with a school mate and tripped him up no doubt the campaign sheets will kindly say he killed that boy. When serving his time in a law office he may possibly have spoiled some blank forms and torn them up. If he did his opponents will no doubt say that he robbed the office. No one need be surprised if it is alleged that in his manhood he committed forgery, arson, burglary, robbery, bigamy, murder and every other crime in the calendar. In fact no one need be surprised at anything that may be said about a Presidential candidate. The inventive ability of the campaign scribe is almost infinite. As a mere matter of business he can turn out the most horrible story on the shortest possible notice.

Can we Canadians afford to throw stones at our neighbours for this abominable habit of abusing public men? Not we. If you want to hear everything bad that can be said about a decent citizen and hear it in a grossly exaggerated form, just start him out as a candidate for some public office. The moment he starts the fusillade of abuse will begin. He may not want the office; he may have consented to be a candidate with great reluctance; he may suffer in business and lose money by becoming a candidate, but the abuse will come all the same.

One might have some patience with this style of attack if it arose from a desire to see good men in public life. Nine times out of ten the persons who

make the attack are worse men than the persons attacked. Four years ago Henry Ward Beecher made some of Cleveland's opponents squirm by telling them that nine out of ten of them lived habitually in the commission of the great sin Cleveland committed only once. They were angry enough to have torn Henry Ward to pieces, but wise enough not to provoke him to come to particulars. Beecher was a dangerous man to handle. There is no kind of hypocrisy, so vile, so loathsome, so utterly disgusting as the hypocrisy of the man who ignores his own moral rottenness while he makes a business of exaggerating the faults and failings of his neighbours. The more putrid his own character the more diligently does he attend to the business.

Is there anything in the Presbyterian Church that unpleasantly resembles this ignoble practice of abusing public men? There is. If you want to hear in a grossly exaggerated or distorted form all about a minister's misfortunes and mistakes, foibles and failings, just nominate him in some vacant congregation where two or three factions are trying to get in their man. Assaults are sometimes made there just as wanton and quite as cruel and unjust as many of the assaults made on public men. They are all the more cruel because not published in the newspapers. A man can defend himself a newspaper attack, but he is powerless against ecclesiastical whispering, against libellous letters marked "private and confidential," against clerical nods and winks and all the ignoble means too often used in ecclesiastical canvassing.

LETTER FROM FORMOSA.

Long ago I saw North Formosa preachers and students engaged in spirited debate. I know that they are drilled in Chinese history and Chinese classics, that they study anatomy, physiology and hygiene, astronomy, geology and many other subjects. I know they are taught these on purpose that they may better know, and be better able to wield the "sword of the spirit."

I believe it is Dr. Mackay's leading them in constant search into examination and study of the Word of God itself, more than any other book that makes North Formosa preachers what they are. Without seeing native preachers and hearing their teaching, one can have little idea what a fund of illustrations of Divine truth Dr. Mackay has given them from the created world around them, and how they have been taught to gather more from their own observation, also what a depth of meaning is to be found in some passages of Scripture, and how they are "opened up" under the light of such study.

Dr. Mackay often says "We have no right to take a few favourite texts out of Scripture and dwell on them almost to the exclusion of the rest of the Bible. We should take the whole Word of God as the Shorter Catechism says."

From Genesis to the last chapter of Revelation, the Bible is full of references to things in nature. Christ Himself, teaches by illustrations or parables. Is it not true that we learn of the unseen by reference to what we can see, or hear, or handle? In constant study of nature and the Bible together, North Formosa preachers are not only made strong in faith, but have put into their hands the means to search deeper and deeper into this revelation of unseen things.

In contrast with theirs, let me give you a little of my own experience which may serve to make clearer to you the advantage they enjoy.

In childhood I was faithfully and carefully taught. I learned all about the "covenant of works" and the "covenant of grace" and the fall of man and about election and could repeat the Shorter Catechism without missing even "effectual calling." I have read the Bible over a number of times, and I used to pick out texts (I fear) to suit the bent of my own mind. I know the Holy Spirit is promised to guide us "into all truth" and I know also that he will not do so unless we study the truth. Now and then, to my great delight, a flood of light seems poured in on some passage of Scripture, generally through Dr. Mackay's teaching, or by better understanding something in the created world.

Yet, alas, I have to confess the whole book seems to me almost a sealed one! I don't know it. I don't believe I should be satisfied with just getting barely the same truth from the same passage of Scripture that I got ten years ago. I ought to get more from

that passage now, I ought to dig deeper down into it. In this, all the geometry and algebra I ever learned will do me little good. The more I see and hear of what students here are learning, the more I feel that I have been but scraping away at the surface of the Bible and have not reached down into its depths at all. I open it and read "The spider taketh hold with her hands" etc. What do I know about the spider? "Fair as the moon." Little indeed do I know about the moon! How then can I enter into the deep meaning of this passage? "Quails came up." What do I know about quails—except what I heard preachers telling some days ago? What do I know of the "jasper" or the "sapphire" or a "pearl" or of "a desert place" in Palestine, or of the "clouds" and the "sea" and the "whirlwind," of "honey" and "figs" and "vines" and "mandrakes"? How much more full of meaning to native preachers must be the third chapter of 2 Peter than to me; the story of the leper to those who have thoroughly studied this among other diseases! How much more full of meaning the Bible account of races of man, the words "all nations" etc., to those who have learned about these races, even to the aborigines in the small islands!

How much more full of meaning "I will make you fishers of men," to those who know many varieties of fish and a score of different ways to catch them! So I might go on.

I am not alone in thankfully observing the training these young Chinese preachers are having. Foreigners who have seen them at work and who could not understand a word of their dialect, have been delighted with the real and practical knowledge, rather than "book knowledge" of the world around them that these students are evidently acquiring. They themselves are mostly grateful for the privilege they enjoy. Preachers have preserved notes of Dr. Mackay's teaching, from year to year for sixteen years. Fresh notes are continually being taken and added to these as their course of training goes on. Dr. Mackay speaks hour after hour to the class and they take notes. Preachers are enthusiastic over their studies and never weary listening to Dr. Mackay. When teaching Christian truth, he never uses any work save the Bible as Text Book. No other writing is allowed to take its place. Hoping what I have written may be the means of giving even a little useful information about one branch of mission work in North Formosa, I send it to you. ANNIE C. S. JAMIESON.

Tamsui Formosa, May 5, 1888.

THE SIX MONTHS' LIMIT.

While I was reading "Knoxonian's" article on "The Six Months' Limit," in your issue of the 27th of June, I could not help picturing him with his head stuck in the sand, in terms of his own simile, and refusing to see the danger. For surely it must be a head small enough, and of such peculiar shape as to admit of ready insertion into a bank of sand, that would impose such reasoning on such intelligent readers as the ministry and laity of the Presbyterian Churches consist of. He chooses the comment of the *Globe* as his text. And, like many another "Knoxonian" (no invidious comparison intended) he never touches the text. He most skillfully evades it, as well as the whole question at issue. He devotes more than the half of his article to the building of a man of straw; and to the exhibition of his skill in beating it to the ground again. Instead of discussing a measure which purports to interfere with a particular and specific right, he wanders off to speak of other rights etc., which have no bearing whatever on the point at issue; and for which no sane man, lay or clerical, sets up any claim.

He talks of "absolute right," as if any creature could lay claim to any absolute right. We claim no absolute right for our congregations in anything—not even in the matter of calling a minister. They are, to a very large extent, secondary in the matter. We believe that the King of the Church Himself, overrules this matter of calling and settling His under-shepherds.

We claim, however, a delegated right for our congregations. We claim too, that this right is inalienable and can be infringed upon, or curtailed only by Him who gave the right to His Church. Further on, "Knoxonian" exultingly propounds this question, as the root of the whole matter: "Have we the Presby-

terian form of government found in the books? Are we Presbyterians or Congregationalists?"

We answer We are Presbyterians. But it remains to be seen whether we shall prove true to our Presbyterian principles or not. If this six months limit be comes law, then we are neither Presbyterians nor Congregationalists. I presume the reverse is the opinion of "Knoxonian" as implied in the above interrogation. He seems to me to imply that until the measure becomes law, Presbyterianism is in danger is lost. Surely his training in the department of ecclesiology must have been neglected; else he would not be labouring under the impression that such a measure, as is proposed, is an essential element in Presbyterianism. Then "congregational rights" come in for a heavy share of "Knoxonian" logic.

What of Presbyterian rights? Where do they end? Has the Presbytery the right to do what it pleases? To impose what regulations it sees proper? Has the Presbytery the right to elect a committee of men who will be lords over God's heritage?

In "Knoxonian's" article in the issue of June 20, he makes the statement "Indeed, some men who profess to be Christians are often far more difficult to deal with than many who make no profession."

But, of course, these are among the laity—not at all the case among the clergy? Suppose this power, provided in the six months limit, were granted, what warrant have we that it would not be abused? Is this not rather the thin edge of the wedge of patronage, though possibly under a more decidedly religious, but possibly as dangerous form? We do not want to go back to Egypt. We are in Canada now. It is one thing to have the right to advise and even urge congregations. It is quite another thing to dictate and impose. Congregations know their right in this matter; and if the Presbytery infringes by appointing a man to labour amongst a congregation without consulting the wishes of that congregation, they (the Presbytery) better be prepared at the same time with that man's stipend.

But a little further down, and we read the startling definition of law, which is to reduce the divine argument for the rights of the congregation "into something like thin air"—whatever that is:

"All law is a curtailment of individual rights."

Characteristic! Isn't it? Here is one of "Knoxonian's" many law illustrations of this definition. He speaks of some persons who would "like very well to exercise the right of overloading steamers with cracked boilers. . . . That (the prohibition of such conduct) is a direct, but very wholesome interference with individual rights." Is it indeed? Who gave them that right? Has any creature, or any number of creatures the right to endanger life? Has even a Presbytery this right? When the law interferes, whether does it curtail the rights of the one, or protect the rights of the other party? The same, or similar reasoning applies to all the other cases proposed. Suppose another case. A husband raises his hand, armed with a weapon ready to plunge it into the heart of his wife. The servant of the law interferes just in time to withhold the blow, and to tie both the hands of the murderer behind his back and lead him away to custody. His rights are curtailed? "Knoxonian" answers in the affirmative. "Vox Populi" says. They are curtailed if he does not swing. And "Vox Populi" is not always to be disregarded even by advocates of "the six months' limit."

Individual rights are of Divine origin. The law that interferes with their free exercise is wrong wicked cannot stand. The right of suffrage—together with the right of its free, unlimited exercise is of Divine origin. The law, or measure, that interferes, or proposes to interfere with it, is wrong and such as Christians are bound to ignore, and, if it should ever be passed to become law, to regard as a dead letter.

MONTREALER.

PRINCETON COMMENCEMENT.

MR. EDITOR,—As an invited guest I started early for Princeton. The weather was superb. It was refreshing to get sight of green fields and shady trees as we were whirled away from the hot and dusty city. Old Princeton we found at her best. The tall elms with trembling leaves looked like lofty pillars of some cathedral. The number of fine new residences, with grassy lawns and beautiful shrubbery evinces that the

college seat has both eyes open. What changes mark the progress which Princeton has made during the presidency of Dr. McCosh. When we say that upwards of \$3,000,000 has flowed into the college treasury during the past twenty years, we will understand how from being poor brick, the buildings on the campus are now of solid stone. The designs of these structures being antique, lead us to think of ourselves as walking amid baronial residences. The grounds are well laid out, and as the buildings are many and well removed from each other, it is a pleasant surprise to have the eye ever and anon arrested by some artistic structure.

Although still early, we find the first Church crowded. The venerable form of President McCosh is seen enshrined on the platform amid umbrageous plants and lovely flowers. One of the honour-men is delivering his "salutatory." But for the unusual services connected with the retirement of one president in favour of his successor, we would have heard a large number of honorary orations. As it was, these were reduced to a few, chief among which was the "valedictory" by W. M. Daniels, of Ohio, a young man of great oratorical promise. Then followed the announcement of prizes and the conferring of degrees. It pleased me much to see the well-beloved President Daniel Wilson, of Toronto University, on the platform, and to hear his name called as one of the newly elected Doctors of Laws. Speaking of Canada we could also see the shaggy head of Dr. Ormiston, and, besides others, the writer who prides himself on his connection with the land of the maple. Apropos of this the new President Dr. Francis L. Patton, though born in Bermuda, may be claimed as a Canadian, he being a graduate of the University of Toronto, and having also studied theology in Knox College, before coming to Princeton for a special course.

After conferring the degrees, the retiring President rose to deliver his farewell. The immense audience was hushed to the stillness of a summer-day without a breath of wind. Then as if seized by one impulse they rose *en masse* and cheered the grand old man, while the students concluded with a "tiger," delivered in their strongest style. As a Scot, I never felt prouder of a Scot than I did of Dr. McCosh at the conclusion of his touching and powerful address. It was interesting in the extreme, showing how God had blessed his servant beyond measure in his work as President. There were many quaint touches peculiar to a learned Scotsman. One of the best occurred in his reference to the steps taken to put down "hazing," when he said, "I sent a message to the professors, asking them to be in their place next morning at prayers, and the students were prepared for something to come when they saw all assembled." One felt, as the Doctor proceeded, what a grand tribute to Christian education was presented in his long professional life, not to speak of his "twenty years in Princeton." His efforts on behalf of higher culture and his ambition to see his college becoming a university worthy the name were deeply impressive. But what a thrill passed over the audience when in closing the speaker gave welcome to his young successor, saying, "With unrivalled dialectic skill Dr. Patton will be ever ready to defend the truth. I am not sure that we have in this country at this moment a more powerful defender of the faith." It was as a father blessing his son. It was as though the setting sun gave greeting to the rising sun. Again, what pathos in the words, "I may feel a momentary pang in leaving the fine mansion, which a friend gave to the college and to me—it is as when Adam was driven out of Eden. I am reminded keenly that my days of active work are over. But I take the step firmly and decidedly. . . . My age, seven years above the three score and ten, compels it, providence points to it, conscience enjoins it, the good of the college demands it. I take the step as one of duty. I feel relieved as I take it."

About two o'clock, an immense throng gathered on the campus, comprising the trustees, the faculty, alumni arranged as to their years, invited guests, and foremost the Governor of the State and the President-elect, and the President of the college and the Chancellor of the State. Like these, the procession formed in pairs, so that as it was a thousand deep, it was immensely long. It was preceded by a brass band. The gallery of the church was appropriated to ladies who with the waving of handkerchiefs greeted the procession as it came up the aisles till it had filled

every nook and corner. After the organ prelude and a chorale—"Veni Creator Spiritus" an impressive prayer was offered by Rev. Dr. Cuyler. The Rev. Dr. Murray, dean of the college, gave a brief narrative of the twelve presidents of Princeton. He was followed by Rev. Dr. Van Dyke, jun., representing the alumni, who delivered a pointed and witty address, bidding farewell to the retiring president and welcoming the new. Referring to Dr. Patton being British by birth, he said he had the misfortune to be born out of his native country, but that was no fault of his own. Like the Irishman, who, on being asked whether his wife belonged to Derry or Cork. "Faix," he said, "to Cork." "How is that when she was born in Derry?" asked the judge. "That's just it," said Pat, "when she left Derry she was just seven stones, and now she's eleven stones more, so that she's mostly Cork!"

The oath of office to the President elect having been administered by the Chancellor of the State of New Jersey, and the charter and keys of the college having been delivered to him by Dr. McCosh, the inaugural address was then delivered by Dr. Patton who, while speaking one hour and thirty-four minutes, kept up the keenest attention to the last word. It was a remarkable address, for clearness and force, and almost terrific emphasis. It was a master-piece. The pale face of the scholar lit up when he came upon some nice expression. His eyes gleamed when referring to the extraordinary liberality which had marked Dr. McCosh's presidency, he dryly said, "He could not expect such munificence in his time, though it might prove true in this as in other cases that history repeats itself." The marked feature of the lecture was the discussion as to the meaning of a university. The learning shown was overwhelming. He clearly proved that a university was not one and the same idea in all ages and nations—that it was one thing in one country and another in another—and that barring the fact of Princeton having too many professors for a mere school or too few for a university, it was to all intents and purposes a university. He called the academic imagination into play when he tried to conceive what Princeton might become a hundred years from now by following certain well-ascertained principles. One could see the eye flash as the speaker emphasized the importance of classical, mathematical and philosophical attainment. When President Patton reached the climax by saying that, during his time the college would be upheld for the honour of Christ and for the extension of His cause, there was a suppressed feeling of gratitude on the part of the audience, which, as the lecturer at length concluded by invoking the divine blessing upon the institution, burst forth in rapturous applause.

It was altogether a day of unbounded pleasure. It was seeing the United States on their best side, to witness such an assemblage and to listen to such discourses. The elevation of Dr. Patton is a fine illustration of "How to get on in the world." When I first knew him he was pastor of a small Home Mission Church in East Eighty Fourth Street, New York. Thence removed to Nyack, he began to write for the religious press a number of philosophico theological articles which brought him fame as an author. He was then called to Dr. Spear's Church, Brooklyn. Here he only remained nine months when he accepted a professorship in the North-Western Seminary, Chicago. Here he edited the *Interior* and supplied one of the leading churches for years, along with professorial duties. After a time a place was found for him in Princeton, where he has filled two chairs at the same time. He has been Moderator of the great General Assembly. He is well known as a member of the Pan-Presbyterian Council. Having already made his mark as a preacher and writer, works of great value may be looked for from his hand. He is now President of Old Princeton, and he is young at that, being only forty-five years of age. While endowed with power as a thinker, it is application that has made him. He is the student *per se*. But he is the man of action too. And so I conclude by wishing for our friend the Divine blessing, so that his future may correspond to his past, and that thus in his day he may prove an instrument in God's hand for defence of the truth, and for the extension of the kingdom and glory of his Master.

DAVID MITCHELL.

Scotch Church Manse, Jersey City, N. J.

**THE REV. PRINCIPAL MACVICAR,
D.D., LL.D.**

In the interesting series of papers on "Prominent Canadians" now appearing in *The Week*, the following sketch of Principal MacVicar, from the pen of Knoxonian, is given in last issue:—

Any list worth examining of the strong men of the Presbyterian Church in Canada, would contain the name of the Rev. Dr. MacVicar, Principal of the Presbyterian College, Montreal. Well read in Theology, in Psychology, in Mathematics and in Natural Science; equally at home in the professor's chair, in the pulpit, on the platform and in the Church courts; equally ready and effective with voice and pen, Principal MacVicar, may be described as an all round man. He has his specialties in work and study, but he is one of the favoured few who can do many kinds of work and do them all well. To his capacity for various kinds of work, as well as to his courage, energy and perseverance, he owes the prominent and influential place that he has held in his Church for nearly thirty years.

Principal MacVicar was born near Campbelltown, Cantyre, Scotland, on the 29th November, 1831. He inherited the force of character for which he has always been noted. His father, Mr. John MacVicar, was a farmer in Dungloss, and was noted for his great physical and intellectual force, as well as for his sterling character and moral worth. His mother Janet MacTavish, was a woman of superior ability and marked strength of character. She was the mother of twelve children, and died a few years ago at the ripe age of ninety-one. With the undoubted positive advantages derived from such a parentage, Principal MacVicar, enjoyed the apocryphal one of being the seventh son.

While the future Principal was a young lad, Mr. John MacVicar emigrated to Canada, and began to make a home for his family in the neighbourhood of Chatham, Ontario. Like the sons of many Scotchmen the youthful MacVicar desired to have a good education, and the next place we find Donald is in the Toronto Academy, an institution at which some of Ontario's most distinguished men got their start in life. Having decided to study for the ministry, he entered Toronto University and Knox College, and proved a laborious and successful student. Under the instruction and guidance of Professor George Paxton Young, now of University College, he became an enthusiast in Psychology, and gave special attention to that subject. He was one of the founders of the Metaphysical Society of Knox College, and was for two years its president. Many were the battles fought in those days over the relations of the Ego and the Non-Ego, but though these relations were never fully adjusted, the effort to adjust helped to equip one man at least for the great battle of life. If there was but one, that one was Mr. D. H. MacVicar, the ablest debater in the old Society.

In 1859, Mr. MacVicar was licensed to preach, and soon after received calls from Collingwood, Erin, Bradford, Toronto West and Knox Church, Guelph. The call to Guelph was accepted, and the new pastor entered upon his work with that energy which has marked his course all through life. The work soon told, as real work always does tell, in a live, growing community such as Guelph then was. But this pastorate was not to last long. A call came from Coté Street Church, Montreal, asking the young pastor to take charge of the historic church which had been made vacant by the removal of Dr. Donald Fraser, now of London, to Inverness. The call was accepted, and he was inducted into his new charge on the 30th of January, 1861. In this enlarged and prominent sphere of labour, Mr. MacVicar,—he was then plain Mr.—continued for nearly eight years, working with his usual zeal and energy. The congregation grew until the membership reached 589, a membership considered large in those days, even for an influential city congregation. The new pastor was a born teacher, and, as a result, his Bible class numbered over two hundred. Several district Sabbath Schools were started during his pastorate, two of which have since grown into self-supporting congregations.

In 1868, the Presbyterian College of Montreal was founded. There was considerable difference

of opinion in the Church as to whether an additional college was needed. Funds for the support of theological education were not any two plentiful, and many were of the opinion that it would be better to endow and fully equip Knox College, before starting an additional Theological Hall. However, the Supreme Court, after some consideration, put the new college on paper, and appointed the pastor of Coté Street to put it any where else that he could. It was the day of small things, or more strictly speaking, the day of nothing at all. There was no college building, no library, and no endowment. When the first session opened in the basement of Erskine Church the institution consisted of the Charter, the Principal and half a dozen students. For four years no additional professor was appointed, the whole work being done by Principal MacVicar, aided by occasional lecturers.

If success can justify the founding of any institution, the Church did a wise thing when it founded the Presbyterian College of Montreal. The staff of one has grown, in twenty years, to a staff of four professors and four lecturers. The basement of Erskine Church has been exchanged for the splendid pile that now adorns the side of Montreal mountain. The assets of the institution amount to something over three hundred thousand dollars. The library contains works of great value, such as "The Complutensian Polyglott," "The Codex Sinaiticus" and other rare books that money could not procure. The institution has graduated over one hundred ministers, and is now attended by between seventy and eighty students. Facts such as these do the commenting themselves.

Principal MacVicar's services to his Church have not been confined to the pulpit and lecture-room. He originated what is known as the French Evangelization Scheme, and has always taken an active and deep interest in that work. In 1881 he was elected Moderator of the General Assembly, and had the good fortune to preside over one of the most pleasant meetings of the Supreme Court ever held. Though sufficiently firm, he was courteous and genial in the chair, and so scrupulously fair that the humblest member of the Court felt that the parity of presbyters is not always fiction. He has been a member of the Supreme Court of his church for twenty-seven consecutive years, and was absent for the first time a few weeks ago, when he resigned his seat in the Halifax Assembly in order that he might attend the meeting of the Pan-Presbyterian Council in London. He was appointed a delegate by the General Assembly to each of the four Presbyterian Councils which met in Edinburgh in 1877, in Philadelphia in 1880, in Belfast in 1884, and in London a few days ago. In this meeting he is to read a paper on "The Duty of the Church with reference to Social and other tendencies bearing on Faith and Life." He was a member of the Evangelical Alliance which met in Copenhagen in 1884, and presented a paper which appears in the volume of proceedings, on "Modern Scepticism, its Causes and Remedy." In the Philadelphia meeting of the Presbyterian Council he read a paper on "The Catholicity of Presbyterianism," and at the Belfast meeting he was chairman of one of the most important committees. Nor have the Principal's services been confined exclusively to his Church or to matters strictly ecclesiastical. He was Honorary President of the Celtic Society of Montreal in 1886, and takes an active interest in its affairs. He has served for many years on the Protestant Board of School Commissioners in Montreal, and is, at the present time, Chairman of that body. It goes unsaid that in this department of civic duty his services are of the highest value. He delivered two courses of lectures on Logic, and one on Ethics, before the Ladies' Educational Society of Montreal, and was, for one session, Lecturer on Logic in McGill University.

Though few men in this country need academic honours less than Principal MacVicar, few have received more distinctions of that kind. In 1870 he received the degree of LL.D. from McGill University, of which he is also a Fellow. Some years ago he was made a member of the Atheneé Oriental of Paris. Knox College has conferred upon him the degree of Doctor of Divinity.

Principal MacVicar's interest in the old congre-

gation of Coté Street did not cease with his pastorate. He was Moderator of Session during the vacancy of four years, which took place before the settlement of the present pastor. During these years the congregation built the splendid edifice in which they now worship, moved into it, and called a new pastor without any loss of membership. Any one of these things is almost certain to produce friction enough of itself. Perhaps Coté Street is the only congregation in Canada that ever did the three at once. For the successful manner in which the difficult and delicate work was done much credit is due to Principal MacVicar. Nor was the work in vain. Soon afterwards, from that old congregation in its new church came the endowment of "The Joseph Mackay Chair," "The Edward Mackay Chair," "The John Redpath Chair," and last, but by no means least, Morice Hall.

Principal MacVicar has now arrived at that age and maturity in study when his friends naturally expect something permanent from his pen. He has written several able Review articles and is the author of two standard works on Arithmetic. More permanent and important work would, no doubt, soon be forthcoming, if his college and other duties were not so pressing. Learning and leisure are both needed in the production of good books. Principal MacVicar has quite enough of learning and ability to produce standard works on more than one subject, but like all other working Presbyterian ministers he has little leisure.

As a writer Dr. MacVicar's chief qualities are clearness and strength. His style resembles not a little that of George Brown. He does not use the dash with the inimitable skill of the late Senator, nor is his style so sinewy and lively as Mr. Brown's, but it equals the deceased Senator's in clearness and strength. He has the power of statement in a marked degree. He knows how to arrange facts as well as how to draw conclusions; and, in his best efforts, often marshals his facts as to compel his hearers or so readers to draw the desired conclusions for themselves.

As a speaker Principal MacVicar is always clear, forcible and brief. Few speakers know so well how to eliminate irrelevant matter and present relevant matter in a condensed form. He always takes his condenser with him and uses it freely, especially in the Church courts. His sermons are models of logical order and always contain a large amount of good matter well illustrated and sometimes powerfully driven home. Like all good preachers, Principal MacVicar likes the pulpit, though nothing pleases him more than to sit down with a clerical friend and divide a few texts. He has opened over forty new churches; and Presbyterian people, especially those of the "solid" variety, greatly enjoy his sermons. Those who expect a College Principal and Doctor in Divinity to deal largely in the incomprehensible are disappointed and wonder at his plainness, but hearers who have minds to think and want something to think about are always pleased and edified.

THERE will be comparatively little advance in missionary work abroad among adults. Life is too short for any immediate and rapid progress. It will come only when the Gospel has leavened the whole mass. The best prospect will be among the children, and in order to the greatest success in this direction they must be taken away from their homes and put under Christian influence through the formative period of their lives. Day schools do good in a general way, but the results are limited and not always visible. The heathenism of home is the natural condition, and fortified by example will undo most of the efforts of a few hours in school. The most hopeful results can be obtained in orphanages, or schools where full possession can be gained over the pupils for years. The orphanage is the best form of benevolence, for if the children were born young tigers a few years of entire control and Christian culture would tame them. Then their natures are plastic, and their improved conditions within their homes would keep them steadfast. The advantage at the start would be such that they would appreciate the benefits of a religion that exists not only for the betterment of the soul, but of life in all its needs and relations.—*Philadelphia Presbyterian*

Spathles.

A MAN who doesn't know anything is pretty sure to tell it the first chance he gets.

THERE is nothing will sooner disturb "love's young dream," as they sit upon the porch in the purple twilight, than an inquisitive June bug trying to find out the geography of her spinal column.

RAILROAD president (going over the road): I didn't see you at the lunch counter, Sam. Pullman porter: No, sah; I had a right good dinnah at the hotel. President (with a sigh): Well, I suppose you can afford it better than I can.

MR. SLIMBRAIN (fishing for a compliment): Bobby, what did your sister say when she heard that I was going to stay to supper again to-night? Bobby: Let me see—oh! yes, she said, Mr. Slimbrain must think we keep a hotel.

HORACE: I say, David, how old do you suppose Miss Jones is? Her aunt says she's only twenty-one. David (who knows a little of business): Aw, yes, Horace, marked down from thirty-three; to be disposed of at a bargain, don't you see?

"MAMMA," inquired a little Kentucky boy, "what was Adam's full name?" "He only had one name, my dear; simply Adam." "And did Eve call him Adam?" "Certainly. What else could she call him?" "She might have called him Colonel."

TEACHER: What are the names of the seven days in the week? Boy: Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. "That's only six days. You have missed one. When does your mother go to church?" "When pa buys her a new hat."

MR. McDUDE: What a wonderful thing is space. Miss Ethel! the immensity of it quite fills my brain. Miss Ethel (sarcastically): So I should imagine, Mr. McDude, from the nature of your conversation. And a blizzard stood between them during the rest of the voyage.

As two little girls were playing together they became exceedingly confidential, and one of them told the other a long story about what her father did for a living, and ended by asking her companion, "And what does your papa do?" "Whatever mamma says," was the reply.

WIFE: I found an egg in the coal-bin this morning. That's a queer place for a hen to lay in. Husband: Just the place, my dear—just the place. Wife: Just the place? Husband: Why, certainly. If our hens begin to lay in coal for us we won't need to mind how the price goes.

"PATRICK, you were on a bad spree yesterday." "Yes, Mr. Ellis. Bless me, if I weren't a layin' in the gutter wid a pig. Father Ryan came along, looked at me, an' says, says he, 'One is known by the company they kepe.'" "And did you get up Patrick?" "No—but the pig did."

"CHARLES," said his fond wife, as she appeared at the bedside, "aren't you ashamed to lie there at this hour on a Sunday morning?" "Well, my dear," he replied, as he very languidly opened one eye and let it softly close again: "I do feel mortified, but I hope to sleep it off before you get back from church."

"My dear," said he to his lady love, "I have been busy all day; not manual labour, you know, but brain work, which is the hardest kind." "Yes, indeed, I know it must be for you." And there was in her eyes a look of tender sympathy which aroused him. She was quite in earnest. He changed the subject.

THE other day an incumbent of the diocese began to congratulate his bishop on the recovery from a recent indisposition. "I am very pleased, my lord," he commenced. "What sir," sternly interrupted the bishop, "you may be much pleased, but no educated Englishman was ever very pleased!" Then, as the poor parson turned away like crestfallen school-boy, the great man remarked to the curate, with solemn assiduity, "What an awfully jolly day it has been."

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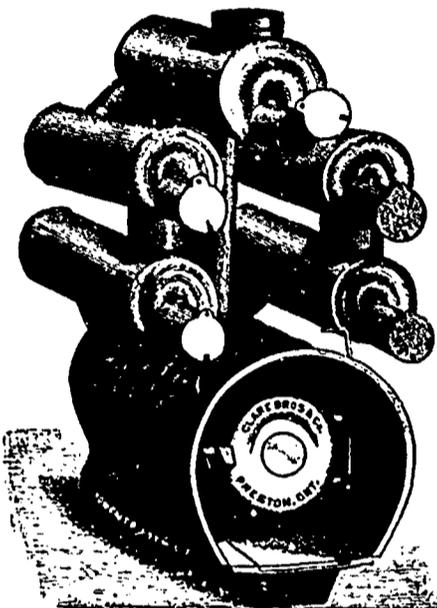
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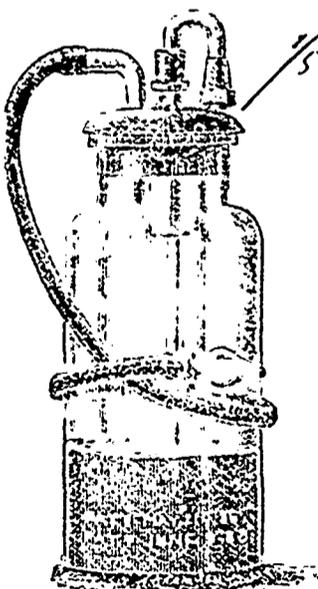


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TORONTO, WEDNESDAY, JULY 11th, 1888.

CLEVELAND is fifty-one years of age, Thurman is seventy-four, Harrison fifty-five, and Morton sixty-four. Thousands of Christian citizens will try to make these men rulers of 60,000,000 of people who would consider them, were they ministers of the Gospel, too old to take charge of a small village congregation. When the children of light go into the polling booth as children of this world they always vote for experience.

REFERRING to a discussion which has recently been going on in the *Guardian* on entire sanctification, the editor says:

What is the cause of these differences of opinion about sanctification among Methodists? We frankly confess we think that they have mainly been caused by paying more deference to Wesley's views on this subject than the teaching of the Bible.

Quite likely, and nine-tenths of the discussion that takes place on many theological questions is caused in exactly the same way. The disputants go to some human leader instead of going to the fountain head of all truth. Too often they are as anxious to defend the leader as to defend the truth.

Is it not high time that the deceased Emperor of Germany and his diseased larynx had a rest? Professional squabbling is not in any case seemly, but when the squabble takes place over a corpse it is specially repulsive. There is little hope, however, that the controversy will cease until Dr. Mackenzie and the German specialists have fought it out in the last ditch. It is a thousand pities that doctors and clergymen cannot learn a lesson from the legal profession in the matter of quarrels. Lawyers have their jealousies and their differences, but they always, or very nearly always, keep them from the public. They settle their quarrels, as a rule, among themselves; clergymen and doctors too often settle theirs in the newspapers. Of course the Emperor's diseased larynx will have to be dissected in newspaper articles, reviews, and perhaps books for months to come.

ONE of the speakers at an Orange dinner in this city on the evening of the "Twelfth" is reported to have delivered himself in this way:

He feared that in this gilded age of outward show and gaudy displays the principles of the Order were lamentably overlooked. It was gratifying to see a splendid turnout on the twelfth, but that was not the chief and only part of an Orangeman's duty. Splendid regalia, rich plumes, cocked hats, battle axes and all the other gew gaws of modern taste did not and could not make a good Orangeman, and were more in keeping with the circus than the principles of Orangism. Ritualism, Romanism and Infidelity are three great enemies of Protestantism, and that brother did a sensible and timely thing when he asked what his Order are doing to resist these enemies.

We admire that brother's practical turn of mind. Orangeism, Protestantism, Presbyterianism, Methodism, Episcopalianism, Plymouthism, and every other "ism" will be judged by all thinking people in this practical age, by the amount of good they do. Ritualism, Romanism, and Infidelity are three great enemies of Protestantism, and that brother did a sensible and timely thing when he asked what his Order are doing to resist these enemies.

PRESBYTERIANS who are dissatisfied with our system of setting pastors and who desire a modified form of itinerancy should remember that the itinerancy has serious drawbacks, as well as any other system. We could show, we think, by actual facts

that the changes of this present month in one conference have produced more friction than we have had in any part of the Presbyterian Church for a long time. In one western town the preacher sent by conference was welcomed by an empty church with a locked organ, no choir and no church officer. The unfortunate man had to go because his conference sent him, and he should have remained away because the congregation was practically a unit against him. Other cases, though not such difficult ones, occurred in the same conference. Our system has some serious defects, but so has the itinerancy or any other system. All that any Church can do is reduce the defects to a minimum. If the habit of extending calls grows in the Methodist Church, and the Conferences continue to insist on sending whomsoever they will to circuits, our people may soon see enough to cure them of any longing after the itinerancy even in a modified form.

MANY of our readers will spend the next month as a holiday. Wherever they go we hope they will attend service in their own Church, when there is one within reach. It is not pleasant to hear pastors and preachers in charge of our mission stations say that Presbyterian families from a distance spent weeks in their neighbourhood and never attended one service. If city people think that they pay their own pastors a compliment by not worshipping in local churches or mission stations, when away for their holidays, they make a sorry mistake. The highest compliment tourists can pay their pastors is to go regularly to church and prayer meeting when they are away from home. Any sensible man who sees a number of people boating or sitting on the veranda of a summer hotel, when they should be at worship, will conclude that their pastor does not give them sound instruction, or that his instruction is disregarded. If no place of worship is within reach, service should be held in the hotel. Any hotel keeper will give his best room for that purpose, and any clerical tourists will conduct the service. There should be at least one service on every steamboat sailing on Sabbath. The captain is always willing and the Christian people on board should see that the service is held. As a rule, the passengers are glad to join in the service, and when it is over they are always more friendly and social than before.

A ROMAN Catholic Bishop in the United States gives utterance to the following views in a recent address:

"The tendency of our life and of the age is opposed to bigotry, and, as we lose faith in the justice and efficacy of persecution, we perceive more clearly that true religion can neither be defended nor propagated by violence and intolerance, by appeals to sectarian bitterness and national hatred. And by none is this more sincerely acknowledged or more deeply felt than by the Catholics of the United States."

If the Catholics of some other countries one could name would sincerely acknowledge and deeply feel the fact that true religion can neither be defended nor propagated by violence and intolerance, nor by appeals to sectarian bitterness and national hatred, this world would be a more comfortable place to live in than it is at the present time. The Church deserves no credit for not being "violent" in the United States. A priest or bishop who attempted violence over there would soon find himself in the same position as the Anarchists of Chicago found themselves. If Rome wishes to be tolerant, let violence and intolerance, appeals to sectarian bitterness and national hatred, cease in those European countries where Rome has the upper hand. There is no merit in being tolerant in the United States. Nothing else is allowed over there.

IS THE POPE GOING TO THE SEASIDE?

THINGS are not going smoothly at the Vatican. The venerable head of the Roman Catholic Church has fallen on evil times. It is no longer possible for the so-called successor of St. Peter to control the policy of nations. Affairs in Italy are far from satisfactory to his Holiness. Ever since the temporal power was annulled there has been vexation and disappointment at the Papal court. As a temporal government the Papacy, by the tendencies of the time and the onward march of events, has in a sense ceased to be a factor among worldly powers. The temporal sovereignty of the Pope is simply a fiction. At the same time it would be a serious mistake to suppose that it

has ceased to be a power in modern politics. It has sought to exercise to the utmost whatever influence it possesses in every land. Forms of Government make no difference to the Papacy. If absolutism can be rendered serviceable to it, then it will work harmoniously with absolutism, and the golden rose can be conferred on such rulers as Isabella, ex-Queen of Spain. In a republic like Mexico it seeks, but seeks in vain, to dominate. In the United States it makes great professions of attachment to the cause of popular liberty, and meanwhile works ceaselessly to secure all the political influence it can in civic and party organizations. It is the same in Great Britain, and here in Canada we know that as a political agency it is very alert.

In the brief outline of the proceedings of the Presbyterian Council yet received it is stated that Dr. Hall, of New York, very justly pointed out that Romanism as a political power was stronger in appearance than in reality. Both political parties were desirous of securing the Roman Catholic vote, and this gave undue prominence to a body that polls its corporate vote in obedience to the hints supplied in the party councils and to monitions addressed to the faithful from the altar. Were the Roman Catholic people left free to vote according to their own political convictions as the members of other Churches are, their suffrages would not be so eagerly sought by the leaders of the respective parties. Politically, as well as religiously, the Roman Catholic laity are still in leading strings, and it is for themselves to determine how long they may remain in this state of pupillage. There are indications, especially in European States, that political subserviency to the dictates of the priesthood is undergoing a severe strain, and cannot be expected to endure much longer.

This is especially seen in Italy itself. The Papacy cannot pretend to derive consolation from the belief that opposition to its temporal and political claims is the work of Protestantism and the enemies of the Church. Although Protestantism has been making steady but unobtrusive progress in Italy for years past, it is not as a political but as an evangelical movement. It seeks only to bring the Gospel and the spiritual emancipation it confers to exert its beneficial influence on the hearts and lives of the people. The great mass of Italians are professedly Roman Catholic, yet they are the most steadfast and unwavering opponents of the Vatican pretensions. In vain has the Papacy threatened, cajoled and whimpered. The late Pius IX. added nothing to the dignity of his latter days by posing as a voluntary prisoner. It was intended to be pathetic. To him it certainly was, but to the Italian people it was a subject of good natured merriment. The present wearer of the tiara, a man of great scholarly attainment and good common sense, has not thought it prudent to make much of the prisoner pretension. If, however, there is any truth in recent cable despatches, he seems to have been persuaded to indulge in a course of serio comic histrionics on his own account. It is given out on the authority of the Parisian Papal organ *L'Univers* that the soul of the Pope is vexed beyond endurance with the obduracy of the Italian Government, that he is about to shake the historic dust of the eternal city from his apostolic gaiters and seek a calm retreat on the shores of the Mediterranean. This is inexpressibly sad. The despondent spiritual potentate is said to be already negotiating for the purchase of some island where he could be priest and king, undisturbed by the onward rush of the progressive spirit of the age. The good man is at perfect liberty to go or stay. He is not compelled to leave Rome unless he prefers to do so. He can ride or walk through the streets of the Italian capital with all the freedom he desires. He may even wait at a corner for a street car without being asked in courteous tones to move on by a policeman.

History, it is said, repeats itself, but not always. It is said by *L'Univers* that the flight of Pius IX. to Gaeta affords a precedent. It is one that does not fit well. The conditions, to begin with, are different. The reactionary Pius had good reason to be apprehensive while Rome was ruled by the triumvirate. Now established order and constitutional government prevail. Pius might not have got back to the capital so easily had not Louis Napoleon's exigencies been great, and French bayonets at his disposal. Leo had better not leave Rome hastily. There is an adventurer on the scene, but Boulanger's day is about over. Though the ambitious soldier

realized his project the French people would not again fight the Italians for the mere purpose of rehabilitating the Pope. The Pope had better hesitate before shutting up the Vatican and retiring to a cottage by the sea. No man is indispensable; not even the Pope.

There is nothing strange in Papal manoeuvres to secure political power wherever possible. The spiritual influence of the Papacy is waning fast. But for the factitious importance that political meddling gives it, and the completeness of its internal organization as a spiritual despotism it would only have an inconsiderable effect on human affairs. The uneasiness at the Vatican is another indication that changes of great moment are not far off. The proposed voluntary exile of the Pope is in all probability only a feeler to see how such a move would be received, and to frighten if possible the Government of Italy, and to work up sympathy in behalf of the good man, who like many others cannot get all his own way in this world.

A PRESBYTERIAN PIONEER.

THE Rev. J. W. McIlvain, of Baltimore, has a paper in the July number of the *Presbyterian Review*, giving an account of one of the first Presbyterian elders in America. It is not devoid of interest, but it is tantalizingly meagre in its detail of facts. This unfortunately does not result from choice, but necessity. Traditions are vague, and even they are well nigh faded out, and authentic documents are of the briefest and most fragmentary description. From these it is impossible to construct a coherent and consistent biography of one who, in his day, exercised considerable influence in the affairs of Church and State.

The name of this American Presbyterian pioneer was Ninian Beall. Tradition claims him as a Scotchman from Fifehire, but this is not certain, for the names given to the various estates he possessed were mostly reproductions of Perthshire and Dumbartonshire names. The only thing certain is that, as his name would indicate, Ninian Beall was a Scotchman and that he was a Presbyterian. Neither the date of his birth nor the time of his arrival in Maryland, where he spent the greater part of his life are accurately known. He was a resident in Maryland for some years prior to 1667. Like many of his countrymen after him, he arrived on this continent by no means overburdened with superfluous wealth, but if he came poor he did not continue in that condition. He entered into an engagement with a settler for whom he wrought that, at the expiration of a stipulated term, he should receive fifty acres of land. The first authentic document relating to Mr. Beall that has survived is the official statement that the contract had been fulfilled, and that the energetic Scotchman had been put in possession of his fifty acres. With this start he advanced to larger enterprises, and in due time he is the owner of a number of estates and was one of the first manufacturers in Maryland, devoting his attention to the production of flour and iron.

This sturdy Presbyterian pioneer was a public spirited citizen, taking an active part in all that pertained to the welfare of the infant community. In those days the settlers were not exempt from dangerous incursions by Indians, and Beall rose from the rank of private in the volunteer force, till in due time he reached a distinction not quite so common then as it became in later years, he was appointed Colonel. There is an episode in Maryland history in which Ninian Beall figures somewhat prominently. The glorious revolution of 1688, having occurred in Britain, the movement had many sympathisers in Maryland. Lord Baltimore's efforts to found a Roman Catholic state did not receive popular encouragement. Many were apprehensive that the benefits of civil and religious freedom, secured by William of Orange, might be denied the Marylanders. Great uneasiness and much excitement prevailed. This condition of affairs was taken advantage of by an adventurer named Goode, who succeeded in raising a rebellion in which Ninian Beall took part. It ended in the recognition of William and Mary, some of the leaders being covered with glory and others with disgrace.

Beall was from this time out a man prominent in public affairs, having been elected a number of times in succession to the Legislative Assembly. That body

resolved on the establishment of a State religion and the form selected was the Episcopal. To this Beall gave his cordial assent. At that time and for long afterward State Churchism was thoroughly orthodox, and the separation of Church and State generally regarded as a deadly heresy. Though firmly holding his own religious convictions, Beall was no unreasoning bigot, and as the Episcopalians were numerous and had propounded a scheme of religious and educational organization that looked beautiful on paper, the Presbyterian elder was willing to give it all the furtherance he could. In theory it looked well, but it failed in practice. There were several adequate reasons why it failed. Then Mr. Beall devoted his energies to the advancement of Presbyterianism, not without encouragement. Through his efforts its scattered adherents were gathered together, and congregation after congregation was organized. During his own lifetime he saw these increase in number till three flourishing Presbyteries and a district Synod were formed. To struggling Churches the help he gave was effective. Several of his gifts survive. To one congregation he presented a handsome and valuable communion service, which is supposed to be the oldest still in use.

This sturdy Scotch Presbyterian lived to a good old age. He died in his ninety-second year, leaving behind him the impress of his life and example. These, as the fragmentary notices indicate, were mainly in the right direction. He was not free from imperfections, but in the main he struggled manfully to do the right. Many of his ways are not the ways of these days, but devotion to truth, energetic effort for its advancement, and a life of active endeavour in the paths of justice and honour are not limited to times and seasons. The virtues of the seventeenth century are not essentially different from those of the nineteenth.

Books and Magazines.

THE MUSICAL JOURNAL. (Toronto: Timms, Moore & Co.)—This is a well-conducted, neatly-printed monthly, which must prove interesting and valuable to all musicians, whether amateur or professional. The last published number contains a "Wedding March," duet for pianoforte, by Dr. George W. Strathy.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong.)—From the contents of the July number it will be seen that the *New Princeton* presents an excellent selection of papers, fitted to interest all intelligent readers. "The Study of Eighteenth Century Literature," by Edmund Gosse; "Egyptian Souls and their Worlds," by G. Mespero; "A political Frankenstein, II," by Eugene Schuyler; "The American Party Convention," by Alexander Johnston; "The Duty on Works of Art," by H. Marquand; "New York after Paris," by W. C. Brownell; "Humanistic Religion," by Alexander T. Ormond; "Political Dedications," by Lawrence Hutton, and "A Calabrian Penelope," a story by E. Cavazza. The number is completed with the usual criticisms, notes and reviews.

THE SIGNAL: A Magazine devoted to the Maintenance of Sound Doctrine and pure worship. (Edinburgh: James Gemmell.)—In the May number of this monthly are a number of articles of superior ability on questions that are exciting great interest at present. The opening article is a very conclusive and well-written vindication of the Covenanters by Mr. D. Hay Fleming, of St. Andrews, whose writings we have always read with much interest and profit. He is well known for his antiquarian researches, which have thrown light on some questions of importance. He has on several occasions vindicated very successfully the great principles of the Reformation, as upheld by our Covenanted forefathers. Not the least successful of these efforts is the very able article in this publication, for which he deserves the thanks of his fellow-countryman. We may add that he has made, in the *Original Secession Magazine* of January last, an important contribution to Covenanted literature, by giving, *verbatim et literatim*, from the original manuscript, "Renwick's Last Speech and Testimony," which had never before appeared exactly as written. This has very fittingly appeared in the Bi-centenary year of Renwick's martyrdom.

THE MISSIONARY WORLD.

THE CLOSE OF THE MISSIONARY CONFERENCE.

The President and Council of the Evangelical Alliance invited the members of the Missionary Conference to a garden party and *conversazione* in the grounds at Regent's Park College. About 150 visitors were present, including many ladies, and representatives from the United States, India, Tangiers, Athens, Switzerland, Denmark, New South Wales, Scotland, Ireland, and leading friends of the Alliance in England. Mr. D. Matheson presided. Rev. H. W. Webb-Peploe, vicar of St. Paul's, Onslow Square, in a short address on the principles of the Alliance, said it would be a grand thing to have unity, if not union, among all Protestant Churches. Mr. A. J. Arnold, one of the secretaries, sketched some of the practical results of the various efforts of the Alliance, alluding more especially to the Week of Universal Prayer, and the movements in support of religious liberty. Then came some genial speeches, reciprocating the kind welcome they had received, from Dr. Philip Schaff, Dr. Josiah Strong (New York), Dr. Prochet (Switzerland), Dean Vahl (Denmark), Dr. M. D. Kalopothates (Athens), and Professor Blaikie (Edinburgh).

THE CLOSING MEETING

of the Conference was held in the large Exeter Hall in the evening, under the presidency of Sir Arthur Blackwood. Both the platform and the body of the hall were well filled. It had been decided, said Sir Arthur, in his opening remarks, to make the last meeting of this great Ecumenical Missionary Council a protest against the opium trade with China, the liquor traffic with the native races in Africa, and the licensing of sin in India. Those evils would never have attained the magnitude they had if the Churches of Christ had been faithful in their testimony. The time for discussion had passed. Denunciation, unanimous, vehement, impassioned, and enthusiastic, was now demanded. Ruin to the souls and bodies of men had been wrought such as only eternity would disclose.

Rev. Hudson Taylor said they would not obtain victory by mere political action. More spiritual power was needed. Dr. Maxwell, formerly medical missionary at Formosa, said that the heart of the Christian Church, and the conscience of the nation, must be influenced before Parliament could be stirred. We were fattening on the vices of a heathen people; absolute suppression would alone meet the case. Rev. W. M. Taylor, of New York, denounced the traffic in strong drink with the native races, especially in Africa. America was, he said, as deeply involved as England in the trade. From even the commercial point of view the trade ought to be denounced, for if the natives bought rum they could not buy cotton. The trade had a destructive effect upon Christian missions, but if the Churches were united and in earnest no Government could stand against them. They must go with clean hands into mission work. Their motto must be that of the old Eddystone Lighthouse, "Light to save life." Mr. Braithwaite said that Christianity was not to be maintained by a clergy or official persons merely, but by all who realized themselves to be members of a royal priesthood. Dr. Murdock, of Boston, believed the European Powers would support the King of the Belgians in trying to restrain the drink traffic. Rev. H. Grattan Guinness stated that in some cases 700 per cent profit was made by selling villainous stuff. Tribes were being extirpated in this way. Boys of fourteen or fifteen were paid their wages in drink, and girls were to be seen in large numbers lying drunk round the canteens of the traders. The Malagasy were being ruined by the same curse, for 10,000 barrels of rum were being sent yearly to half a million people. The same thing was going on at Zanzibar. All the machinery of civilization was at work to spread drunkenness. Juggernaut was nothing to it. Resolutions, condemning the opium trade and the drink traffic, and appointing a deputation to wait on the King of the Belgians to thank his Majesty for the course he had pursued in reference to the latter matter, having been adopted, Mr. Alfred Dyer, who met with a most enthusiastic reception, moved a resolution to the effect that the Conference viewed with shame and sorrow the system of State regulated vice in India, and hoped that the Government would vigorously follow up the recent action of the House of Commons. This was seconded in an eloquent speech by Dr. Post, of Beyreut; and the meeting was then brought to a close with a brief address from Dr. Gordon, of Boston, who urged his hearers to be always true to their convictions, even if they had to stand alone.

Choice Literature.

THE SPELL OF ASHTAROTH.

BY DUFFIELD OSBORNE.

CHAPTER XVI.—THE DRAWING OF THE LOT.

There had been little sleep among the tents during the nights which followed the defeat of Ai. Weary and haggard with the long hours of sleeplessness, terror and awe—hours during which the priests had prayed and offered sacrifice, and the people had struggled to prepare their minds for another terrible revelation of the power of their offended Deity—wearied and haggard, Israel came forth from their tents, and, with downcast eyes and wavering steps, turned toward the western plain, where even now the trumpets summoned them to assemble.

Adriel too, led by an irresistible impulse to know at once the worst that might be in store, hurried on among the foremost of those who answered the summons. There were many faces pale with fatigue and ghastly with awe among the hurrying mass, and his, though a shade paler and more ghastly than those around, escaped notice and comment on the part of men too absorbed in their own emotions to observe those of others.

So the tide surged through the western gate, and swept around a rising ground on which were stationed all the powers, human and emblematic, that swayed the fortunes of the nation. There stood Joshua, worn with prayer and watching, but stern and determined. There Eleazer, sad and solemn, clad in all the gorgeous panoply of his sacred office. There Caleb and the princes and elders of the people, with downcast eyes and awestruck faces, while before them and in full view of the multitude was that purple canopy which concealed the sacred things of Jehovah.

Around the knoll and stretching far away over the plain was a vast and surging sea of upturned faces, mustered according to tribes and families. Israel had come forth at the sound of the trumpet to meet such judgment as might be passed, even though fire came down from heaven to consume them, even though the earth should yawn and gather a tithing of their thousands into its cavernous bosom, as Nadab and Abihu had disappeared from the eyes of their fathers.

Joshua raised his hand and stepped forward beside the Ark.

"Listen, O, Israel!" he said; and there was silence. "Listen, O Israel! and draw near that ye shall look upon the manifestation of Jehovah's might; not in thunder and lightning and tempest; not in rocking or gaping of the broad earth, but that His will shall be done of men even as He shall reveal it." Then, turning his head, he said to those behind him: "Let the lots be brought forth."

Immediately two priests, clad in their flowing garments of linen, stepped out before the Ark, and placed upon a low, broad stone which served as pedestal one of the golden vessels of the tabernacle. Then they drew back, and for a moment Joshua stood silent, while the deadly stillness of awful anticipation seemed to oppress all.

Once more the Captain turned toward the sacred emblem of Jehovah's will, and, raising his arms to heaven, spoke with God.

"O Lord! God of Israel! may it please Thee to look down upon the multitudes of Thy people gathered together even as Thou didst command. Stand forth now, Thou Almighty One, and show Thy power unto this nation, that they may truly see that as Thy laws are wise, so Thy punishments are sure and terrible. Do judgment here between the innocent and the guilty, and let not him that hath done this thing hide 'neath the mantle of darkness. Let the lot bound at Thy will, that all Israel may know that they cannot transgress and hide away from Thy wrath."

He ceased, and from the great multitude of bowed heads there rose a deep amen! and then their eyes again sought the circles of the princes and the Ark.

They saw Joshua turn toward the assembled elders and speak to them, though his words reached not the people; and as he spoke they saw twelve princes, one for each tribe, step out from among the chiefs and stand grave and silent before the urn and the purple canopy.

For a moment each seemed to hesitate and draw back as though to allow others to make the dread trial first, until an old man with bent form and snowy beard moved forward. It was Uzziah, of the tribe of Reuben, and with eager looks his true men bent toward him as he plunged his arm deep down into the sacred urn. When he drew it forth and held his hand up to heaven, the sun shone on something white between his fingers, and a deep murmur of relief swept through the dark ranks. He held a white pebble, and Reuben at least stood safe and purged from the guilt.

As Uzziah passed over into the group behind the Ark, the dark stern brow and close-curling grizzled beard of Micah, prince of the house of Benjamin, were seen before the fatal urn. Swiftly the hand plunged in, and as swiftly came forth. Again a murmur rose from another quarter of the great circle, as the men of Benjamin looked upon the white token of their release, which he held out proudly toward them.

And now, one after another, they stepped forward as eager to be the first to taste of escape as they had before hung back dreading the voice of condemnation. Ephraim, Dan, Gad, had drawn out the white pebbles, and as the number of the released grew greater, so the tension of agony and suspense drew tighter upon those whose fate still trembled in the balance.

Then Beriah of the tribe of Judah drew near to the fatal vessel, and, with a look of confidence and pride in his clear-cut features, reached down into its depths. Surely there could be no condemnation for the great tribe, the favoured one which stood in the forefront of battle and received the brunt of the hostile attack until it should wear itself away upon their steady ranks. The hand came forth, and he held it up that all might see. An exclamation of horror

and dismay burst from those around, and the multitude, quick to echo its import, re-echoed the groan.

In vain the men of Judah, inspired with a foreboding hardly to be conceived, pressed forward up the hill. Why did he not hold the stone so that the glancing rays of the sun would disclose its white surface? Why did his hand tremble and fall nerveless by his side, while his dark face blanched under the sharpness of the blow? The stone lay upon the grass, where it had fallen, for all men to see; black with the shadow of death. Then, amid the dead hush that followed the verdict the others stepped forward, one by one, and drew out with confidence the white badges of their innocence.

And now the first test was over. Even among those who came safe from the peril there was no exultation, for was not the great tribe which stood among them like a giant in armour, plunged down into desolation? Was not the pride of all Israel humbled in the dust, in the stigma that had fallen upon her mightiest?

But short time was given for terror or exultation had the latter shown a tendency to spring up; for Joshua, like a wary leader of men, saw well that the strain must be relieved before it grew too severe, before some wild, unreasoning panic should arise, and the people should strive to fly, or should draw their swords upon each other. True, the tension was relaxed upon the greater mass, but how much tighter it must draw upon those who still felt the cord!

He came forward again and spoke in a loud, clear voice, while Eleazer replaced the pebbles of fate in the golden urn.

"Let the heads of the families of the tribe of Judah stand forth, that the Lord may judge between them."

Forward they pressed; old men with snowy hair and beards, their energies rallied for the awful trial which should wind closer the web around the guilty. One after another stood before the urn and drew forth the white stone and turned back among the people, while through the marked tribe, tears and cries of joy and gathered brows and quick-drawn breath marked the line between those who had passed through the ordeal unscathed and those who still lingered within the valley of the shadow of death, and marked too the fast disappearing bonds of self-control as the struggle drew nearer to an end. But when nearly all had drawn, and Nahaiel, of the family of Zarhites, disclosed on his open palm the dreaded symbol of condemnation, then the word passed down through the surging human sea.

"It is the sons of Zerah that are taken! Let their houses stand forth to be judged!"

Still struggling to withstand the increasing weight that fell upon them, the heads of the houses came up before the Ark, though many a step swerved in its path; and then for a few brief moments that awful stillness when men's hearts are heard to beat, fell over all; again to be broken by the cry that swelled up into a fierce shout:

"It is the household of Zabdi, the son of Zerah! They are marked with the accursed mark! Quick! Let their men approach and stand before Jehovah!"

Through the ages of that dreadful trial, through the gradual narrowing of the circle that bound him in, Adriel had stood as one under some unknown spell. He saw the moment to which he had looked forward drawing near, and yet his mind began to ease itself at the promised substitution of certainty for suspense. He found himself looking at the scene before him and listening to the words spoken as though they concerned him not, and regarding himself as though he were some stranger in whom he felt no interest saving only curiosity. But now, when the last cry had gone up from the mouth of the multitude and he saw fierce eyes glaring at him from all sides and felt himself seized by strong hands which hurried him forward through the crowd, the full consciousness of the situation dawned upon him and he realized all its peril and the hopelessness of escape.

Gradually, during the drawing of the lots, the feelings of the great crowd had undergone a change. First, general terror and awe predominated. Then, as the consciousness of personal peril passed from each man, the natural reaction had begun to set in, until, as they had before feared for themselves, so they now turned with fierce, wolfish eyes upon the gradually lessening band among whom was he who had exposed Israel to the ordeal. There was a growing impulse among the people, an impulse tending to break bounds at any moment, to wait no longer for the slow process of the trial, but to take instant revenge, under the guise of justice, upon all those within the accursed pale. Fortunate was it that these feelings gained no earlier headway. Had they been manifested toward any large proportion of the multitude, as for instance against the tribe of Judah or even one of its great families, but a little spark had kindled a flame to be quenched only in an ocean of blood. That flame of intestine strife, when once lighted amongst hundreds of thousands of armed men, each one swayed by an overmastering personal excitement, can die out only in death or happily at the mandate of a god. But now, when the pent-up feelings burst forth against but a single household, resistance was powerless to lift its head, and, half moving of their own accord, half pushed, half dragged forward by scores of nervous arms, the men of the household of Zabdi, pale and trembling, mounted the little hillock where stood the Ark and the golden urn and the Captain and princes and elders of Israel.

One by one the line of men filed slowly by the urn, and each as he passed displayed aloft in his hand the lot which had fallen to him.

Adriel drew near—nearer still. His time was fast approaching. One moment more and the black polished surface of the doomstone would rest in his palm, and then— Now there were but three before him. Suddenly the line stopped. There was a low murmur in front while a mad yell broke upward from the seething mass below as they caught the import of the pause. Again the yell swelled heavenward, and now an articulate sound seemed mingled with its fierce clamour. It was a name. Had he unconsciously drawn his lot, and was it his name they called? To

his dazed senses the sound seemed familiar. And now it rose yet a third time and more distinct. It was "Achan, the son of Zabdi!" and passing a hurried hand before his eyes, Adriel for the first time looked forward.

He saw the figure of his father amid a fast-closing circle of dark-browed chiefs, whose grim eyes glowered upon the victim, and whose hands clutched nervously at hilt of sword and dagger.

In vain the young man struggled to comprehend the scene before him. Was it that the curse of sin and rebellion had descended upon his whole race, or had the skill of Ashtaroth once more turned the tide of battle, and shifted from him the punishment while she yet pacified the God of Israel with a victim of the offender's blood?

As this thought rose in the mind, he strove to force his way forward against the mad rush that bore him back—the rush of those who gathered to revile and, if need be, overcome a presumably desperate criminal; and, as he pressed on, he shouted:

"Stand back! I tell ye, it is I! I, the son of Achan, and not he, who hath done this thing."

Then a heavy hand fell upon his shoulder. The faces of those around turned threateningly toward him and a voice said:

"Art thou indeed his son? Know then that the word is but now passed down that the man hath confessed his crime unto the Captain, so thou liest when they sayest thou art he who hath brought misery upon Israel."

A strange expression passed over the face of Adriel—an expression of wonder, of uncertainty as to his right understanding, of doubt as to his fortune or misfortune—an expression born of the revulsion that swept over and the conflicting emotions that surged within him.

The soldier, whose hand still rested upon the youth's shoulder, observed the working of his face but could not probe the turmoil of half-formed thoughts that painted such strong lines. Then he laughed with a short, harsh laugh, and said:

"But doubtless, friend, thou shalt be gratified in thy desire for death. Dost thou recall how it is commanded that the punishment fall upon the offender and his family—aye, and destruction upon all that he hath? Nay, nay," he added, as he watched the face of him he addressed, "doubt not but that thou shalt pay for aught thou hast done, even though the lot fell not upon thee."

The words, fraught with all their meaning, came yet again upon the ears of Adriel as though they had been the sentence passed upon a stranger. The sudden succession of awful events seemed to have dazed his senses, and wonder at the course affairs had taken took away all consciousness of his perilous position. He found himself admitting the truth of what his captor had said; but yet his principal sentiment was amazement that he should suffer for the fault of another rather than his own. Meanwhile his self-constituted guards were hurrying him along toward the camp, but with what exact object they seemed to know as little about it as himself.

Then he became vaguely conscious that they had halted, and a voice as of one in authority seemed to address them:

"Who is this man, and whither do ye take him?"

Several answered at once:

"It is one of the accursed race. It is a son of Achan, the son of Zabdi."

As they answered, Adriel looked up toward the man to whom they spoke.

It was Caleb, the son of Jephunneh, and as his eyes met those of the prisoner the stern face seemed to wear an expression of pity that contrasted strongly with the fierce, wolfish looks of the common people around. When he spoke again, however, his voice was unconcerned, if not severe.

"It is well," he said. "Lead ye him to his own tent. Give him that which he requireth, and set a guard around the tent. This do until ye hear further orders."

So speaking, Caleb turned and strode away, while the soldiers moved on with their charge toward the tent of Adriel.

CHAPTER XVII.—UNDER GUARD.

It was well into the beginning of the watches. Adriel lay upon the couch of skins which furnished a resting place in his tent. Clothed only in his white tunic with arms bare to the elbow, he reclined with both hands tightly clasped behind his head and with sleepless eyes that roved restlessly over the rough interior.

A lamp burned dimly upon a low stool, displaying the figure of the captive and also the recumbent forms of two soldiers who were stretched across the entrance to the tent, and who seemed to sleep. Without was heard from time to time the slow perfunctory tread of those who did guard duty there, and who, by their monotonous and weary march, strove to banish the thought of sleep from eyes which must not be allowed to close. The clashing of their arms came now and then to the prisoner's ear, as if to tell him that the toils were closing in, while the hours dragged by.

Now the quick, dark eye of him upon the couch sought the foams of the sleeping guards as though calculating the possibility of stepping over them whilst they slept, and then—ah, yes! then to escape unarmed past those who watched without, to thread his way through a fast-arousing camp with the alarm sounding in the rear, to gain the rampart, cross it, and strike out still unhurt in a race for life across the open plain.

Several times he seemed resolved on taking the chance, desperate though it might be, and then, each time, a grim thought would make its way into his mind and quench the rising fire of desperate resolve. Were the contest against men alone, his strength, his courage, his swiftness of foot might make the attempt worth trying; but what chance to contend against the decrees of the mysterious Being whose law he had transgressed, and who had but just now condemned him to the penalty he had provoked? Was it supposable that He whose power had availed to place the lot where it would involve the offender in destruction, was yet so powerless as to suffer the condemned felon to escape his sentence? Why was it though, that the

British and Foreign.

THE Rev. Allan Sinclair, of Kenmore, died recently in his sixty-eighth year.

MRS. OLIPHANT'S biography of Principal Tulloch will be published in October.

A POPULAR newspaper at Venice is publishing a cheap illustrated copy of the Bible.

THE Rev. Mr. Stalker's popular assistant, Mr. Johnston, has accepted the call from the Falkirk Church.

THE new member for Ayr is the forty-eighth Scottish representative who supports the direct veto on the liquor traffic.

A MOVEMENT is on foot at Greenock to rear a worthy monument to James Watt, on the side of the house in which he was born.

How much of the misery in Ireland is caused by the drink bill? Last financial year that bill mounted up to \$55,000,000.

THE Presbyterian pulpits throughout London were occupied on July 8 (Alliance Sunday) by delegates to the Pan-Presbyterian Council.

THE Rev. Andrew Macqueen, B.D., of Holborn Church, Aberdeen, has received a call from St. Paul's Church, Invercargill, New Zealand.

THE number of youths of noble rank in Italy studying for the Roman priesthood is smaller to day than ever before within the memory of man.

SIGNOR AUGUSTUS MEILLE, a Waldensian and agent of the Bible Society, says: Either Italy become Evangelical, or it will not continue to be a nation.

DR. THAIN DAVIDSON, of London, delivered a lecture on "The Perils of the Great City," in the Assembly Hall, at Inverness, recently. Dr. Black presided.

THE Rev. John M'Neill, of Edinburgh, made a profound impression by two discourses preached to crowded congregations in the church at Troon recently.

MR. J. A. BEITH, of Manchester, when travelling in China, made it his business to visit the mission stations of the Church. He reports most favourably of the work that is being done.

THE thirteenth annual meeting of the Carrubber's Close Mission, Edinburgh, has just been held. In connection with the mission no fewer than 3,048 meetings have been held during the year.

DR. MAKARNES, of Oxford, has resigned his bishopric, owing to ill-health; he is in his sixty eighth year. He was appointed by Mr. Gladstone on the decease of Bishop Wilberforce, in 1869.

THE students of the Presbyterian College in London, who have a missionary of their own, and take up some definite object each year, are now engaged in raising \$2,500 for the Medical Mission in Formosa.

THIS year Jamaica celebrates the jubilee of Emancipation. Elaborate preparations are in progress; \$25,000 are to be raised as a jubilee fund, and 20,000 medals are being struck to commemorate the event.

THE Rev. D. Maccallum, of Duirinish, of which parish he had been minister for forty-four years, died lately. Though ailing for a considerable time, he had preached on the Sunday week prior to his disease.

DR. W. M. TAYLOR, of New York, occupied one of the seats reserved for distinguished visitors in the House of Commons, being introduced by Mr. W. P. Sinclair. He heard the debate on ecclesiastical assessments in Scotland.

THE Rev. Tan Khe, Moderator of the Amoy Presbytery, first heard of the Gospel in the shop of a village barber who was a Christian. The good man read his sermons first of all to his wife; if they satisfy her then he carries them to the pulpit.

THIRTY-EIGHT office-bearers constitute the Session of Regent Square Church, London; and thirty-eight members of the congregation have been associated with them as a committee to look out for a pastor for the approval of the congregation.

THE British Consul at Cadiz, Mr. Lewis Joel, reports that the cheap wines sold there are doctored by what is called "industrial alcohol," a most pernicious substance. Spain imported from Germany in 1886 23,000,000 gallons of this abomination.

THE posthumous collection of Victor Hugo's poems is a failure, and the grand national edition of his works, begun shortly after his death, is being refused by many of the subscribers, against whom the publishers have been obliged to institute legal proceedings.

THE Coventry Board of Guardians had a letter before them lately, asking for the exact date of the administration of two orphan boys into the workhouse in 1844; the writer, a B.A., and a vicar in East Anglia, explained that he himself was one of the orphans.

THE Perth and Stirling Gaelic Society has resolved to erect in Killen Parish a memorial to the late Rev. J. Stewart in token of his labour and zeal in translating the new Testament and part of the Old into Gaelic. The memorial is to take the form of an obelisk, and will cost \$600.

PROFESSOR DRUMMOND, in the series of addresses on "Christianity," which he is delivering to the elite of London Society at Grosvenor House on Sunday afternoons, is said to throw aside theology, making much of what are called the moral evidences. Reporters are not admitted to the lectures.

THE Rev. Mr. Lynd, Moderator of the Irish Presbyterian General Assembly, asserts that the Church, as a body, is sound as to Home Rule. There might be some few members, whom they loved and esteemed, who were Gladstonians; but they were as the gleanings in the harvest. Until some better reasons than had been advanced were given for abandoning their position, they would be ready to make any sacrifice to maintain it.

The equality of condition moderated slowly but steadily. Traces of it lingered nearly as long as native Americans remained in the mill in any number. I have known of one instance of a very intimate friendship existing, during the middle of the century, between two thoughtful women, one of whom was the mill owner's wife and the other an operative in the factory. Just such a friendship would be scarcely a conceivable possibility under existing conditions. Only philanthropic intentions could bring about even its shadow.

Difference in wealth, with its inevitable result of difference in daily habit, had already proved a barrier between employer and employed, when, after the year 1850, a greater distinction arose. The mill population slowly altered its character, and this change naturally emphasized its distinctness from the mill-owners. Foreigners began to come, and the Americans who had hitherto worked in the mill rose into superior avocations, until few of the native women remained, and not many men except those who were overseers or superintendents. The next generation accentuated the change. The New England girls of this period did not go into the factory, as their mothers had gone. They sought higher employments during the interval between school and marriage. The governing class in the industry, including owners, clerks, superintendents, and overseers, was now of a different race and religion from the workers, who so far as many affairs were concerned, had become a governed class. I do not mean that such of the men as had the franchise were improperly controlled in their political action. I do not believe that the manufacturers of New England are guilty of trying to unduly influence the votes of their labourers. It must also be noted, in this connection, that comparatively few of these operatives can be influenced in that way, since none of the women and few of the men are voters. When, therefore, I say they are governed by the manufacturers, I mean that the methods of their daily life and work are under control.—July Atlantic.

WEAVING.

Yes, I'm a weaver, and each day
The threads of life I spin;
And be the colours what they may,
I will must weave them in.

With morning light there comes the thought,
As I my task begin—
My Lord to me new threads has brought,
And bids me "weave them in."

Sometimes He gives me threads of gold,
To brighten up the day;
Then sombre tints, so bleak and cold,
That change the gold to gray.

His love, alas! I oft forget
When these dark threads I spin,
That cause me grief and pain, but yet
He bids me "weave them in."

And so my shuttle swiftly flies,
With threads both gold and gray:
And on I toil till daylight dies,
And fades in night away.

Oh, when my day of toil is o'er,
And I shall cease to spin;
He'll open wide my Father's door,
And bid me rest within.

There safe at home in heavenly light,
How clearly I shall see
That every thread, the dark, the bright,
Each one had need to be! —S. L. Cuthbert.

THE LIGHT OF THE FUTURE

The primary fault of all our tights, electric light included, is that there is so great a waste of energy in the form of heat. The glow-worm the firefly, and a multitude of other animals show that light may be obtained without any more heat than that of the animal body, and without any such danger as that so terribly displayed in the burning of theatres. Radziszewski found that an animal light is due to the oxidation of two kinds of organic matter, one containing hydrocarbon and the other aldehydes, or something yielding aldehydes when treated with alkalis. The isolation of these compounds is but another step, and their application, both of them being steps that are but small compared with many that have been made in the chemistry of this generation. All our existing artificial lights have another common fault. They are concentrated foci of glare. But for its cost the best of all is the wax or paraffin candle. A room lighted with twenty candles, well distributed, is incomparably better lighted than by one twenty-candle gas light or electric light; with the luminous upholstery I suggested the diffusion would be still more complete than with the candles, it would correspond as nearly as possible to diffused daylight, and might be made to produce most charmingly artistic effects.—Gentleman's Magazine.

THE late Emperor of Germany had not a more bitter foe than Pastor Stoecker, the court chaplain under his father. In his weekly paper, Stoecker had actually the audacity to write not long ago of Frederick's illness as a "terrible punishment" for his liberal sentiments.

THE Rev. D. N. Hogg of Auchtermuchty, preaching at the reopening after repairs of the church at Kinglassie, which for a generation claimed to be the ugliest church in Scotland, said there were still many places of worship dignified by the name of parish kirks which were a disgrace to the Church, but Kinglassie was now removed from the number.

punishment of his guilt should fall indirectly upon him? Why was it that he was to suffer for the crime of another rather than for his own? Here was mystery which he struggled in vain to solve. That which had happened after the drawing of the lot, even while he remained upon the ground, was all a blank to him. Perchance this might shed some light upon his darkness.

Adriel half rose leaning upon one arm, and immediately one of the recumbent forms across the floor lifted his head snake-like from the ground. It was evident either that the guards slept not or that their sleep was light.

"Friend," asked Adriel, "canst thou tell me of the events that happened when ye seized me and brought me here? for of truth I cannot recall them. There seems a great cloud that settles over my vision when I strive to look back and remember."

"Call me not friend," the man answered gruffly. "The spawn of the race that hath brought confusion upon Israel hath no friend in the camp."

Adriel's eye flashed, and for a moment he seemed to meditate springing upon the speaker and trying conclusions with yet one more enemy before the sentence should fall. Then by a effort he controlled his sudden passion and answered carelessly:

"As thou sayest. Perchance thou knowest no better than I."

The soldier still continued to regard him fixedly with his head raised, and in a moment he spoke again.

"If thou knowest not, I will tell thee what thou askest, though I see not what good knowledge will do one who can but keep it until daylight." Then, as Adriel seemed unmoved by the allusion to his coming fate, the man went on.

"Doubtless thou knowest that the last lot fell upon thy father?"

"Yea, surely."

"Surely, as thou sayest, else why wert thou a prisoner here and to die with the rising sun!"

"And then?"

"Then they brought him before Joshua, the son of Nun, and he spake with him, but only those who stood nearest heard their words, and of these some say one thing and some another, so that if thou hearest nothing thou knowest yet as well as myself; but mark you, after they had spoken, the Captain called men unto him and bade them go, and they ran unto thy father's tent and dug in the ground, and behold, they found there gold and silver and fine raiment of great price."

"And then?" asked Adriel quickly, as the man paused to take breath.

"And then," he continued, "they brought back the goods and placed them before the Captain, and he spake again with Achan, and men say that he hath confessed that he took them for a spoil from the city, nor delivered them into the treasury as was commanded. Wherefore he dies and all that he hath dies and is destroyed with him. Wouldst thou hear more?"

But Adriel did not answer. He was thinking, and this was the tenor of his thoughts: "It is not for fault of my own that I suffer. It is for one of which I know nothing, and yet is my condemnation just. Judgment hath been pronounced, but it touches not her. Why then may not escape be yet possible for her, could she but know what has befallen and have means at her hand?"

So dreaming, and with a full consciousness of his utter powerlessness, the hours wore silently on until he was aroused from a half slumber by a commotion at the entrance of the tent and the words of someone speaking with the guard:

"Wherefore should I not behold him and speak with him? It were one to thee and to the princes, and to-morrow shall make it as nothing."

(To be continued.)

NEW ENGLAND FACTORY LIFE, PAST AND PRESENT.

Eighty years ago, when cotton manufacturing was in its infancy, an American mechanic would often start a little mill with a few dozen employees. Among them were probably his own children and the children of his relatives, the youngest of whom might be not more than seven or eight years old. It was not an ideal state of affairs, but everybody shared pretty equally in its unideal conditions. For twenty or thirty years the mills grew in size and numbers, but the operatives continued to be of the same nationality and the same class as the employers. Social relations and intermarriages were not only possible but actual facts, as an investigation into the private history of some prominent manufacturing families would show. A caste feeling, however, began to develop as the profits of the employer grew greater than the wages of the unemployed, and the property thus acquired by some separated into classes those who a short time before had been equal neighbours. It became an objection to marriage, as local traditions relate, that "her" father worked for "his" father, although the youth in question might in early childhood have worked in his father's mill, and might pride himself, in his successful old age, on the fact.

During this early period, it became customary for the mill proprietors to possess themselves of tracts of lands about the factories, and to build thereon tenement houses, boarding-houses, and frequently stores for the operatives. It was necessary that they should do so, as the sudden growth of the industry attracted into the river valleys where the mills were situated large numbers of people, who must immediately be provided with dwelling places and markets in which to purchase food. The country was young, and the e were no capitalists to hold the land and put up the houses but the cotton manufacturers themselves, the very men whose enterprise had called to the borders of the streams the sons and daughters of the inland farms. The standard of comfort was low. The risk of a new business must also be considered, when we scrutinize the villages that were built at time. They were often far inferior to those established in later days.

Ministers and Churches.

THE Rev. R. P. McKay, of Parkdale, and Rev. W. Frizzell, of Leslieville, left last week for a two months' trip to the Old Country.

THE Bowmanville *Statesman* says: The social at Mr. John McClellan's on Monday was one of the most successful and pleasant that we ever attended. Every one present was delighted. The proceeds exceeded \$80 for the organ fund of St. Paul's Church.

ST. JOHN STREET Church, Belleville, Rev. Dr. George, pastor, was re-opened on Sunday, July 8th, after the fire which almost destroyed it. It is now a beautiful house of worship. Dr. George and the congregation are working together for the high interests of their church.

THE Presbytery of Lindsay has granted the translation of Rev. D. McDonald, and agreeably to previous provisional arrangement, his induction to his new charge will take place in St. Andrew's Church, Scarborough, on Tuesday, the 24th inst., services commencing at two p.m.

ON Sunday, 1st July, Rev. M. W. McLean, pastor St. Andrew's Church, Belleville, received into the communion twenty-nine members, of whom two were by certificate. The congregation at a meeting on Tuesday following added \$300 per annum to the pastor's salary. The congregation is in a healthy and flourishing condition.

THE Rev. Dr. McTavish, of St. Andrew's Church, Lindsay, at the *pro re nata* meeting of the Presbytery at Sunderland, intimated his acceptance of the call from Central Church, Toronto. Influential delegations from both Presbyteries and congregations urged their respective claims, and strong pleas were made, those of Toronto prevailing.

AT A *pro re nata* meeting of Lindsay Presbytery held at Sunderland on the 9th July, the Rev. D. B. McDonald, of Scott and Uxbridge, accepted a call addressed to him from St. Andrew's Church, Scarborough; and the Rev. Dr. McTavish, Lindsay, accepted a call addressed to him from the Central Church, Toronto, and were translated to Toronto Presbytery.

THE garden party and strawberry festival held at the manse, Clover Hill, on Tuesday week was very successful, between 400 and 500 being in attendance. An excellent programme was provided, and the singing was first class. The 36th Batt. band furnished excellent music for the occasion. It was the most successful garden party ever held in the section.

ATTENTION is directed to the advertisement in another column announcing that Mr. Campbell Black, formerly leader of Psalmody in St. Bernard's Church, Glasgow, is prepared to give instruction in congregational singing. His testimonials and recommendations are of the highest character, testifying to his thorough competency for the work he undertakes.

A LITERARY entertainment was given in the Sunach Presbyterian Church, on Friday evening week, under the auspices of the Ladies' Aid Society. The chair was occupied by the pastor, the Rev. George Burnfield, B.D. A most excellent programme was provided, consisting of vocal music, readings, recitations and addresses. Refreshments were served during the evening. There was a large attendance present, and a most enjoyable and profitable evening was spent.

AT the regular quarterly meeting of the Paris Presbytery, held at Ingersoll on the 10th of July, the Rev. Dr. Beattie, of Brantford, tendered the resignation of his charge, that he might be free to accept the important position of Professor of Apologetics in the Theological Seminary at Columbia, S. C. A special meeting of Presbytery is appointed for July 24 at Brantford to take action in the matter, and the Rev. W. T. McMullen is to cite the congregation of First Church to appear for its interests at that meeting.

ST. ANDREW'S Church, Markham, was recently the recipient of a beautiful and costly communion set, the gift of Mrs. W. Morgan, a much esteemed member of the congregation. The presentation was made at the close of the Fast Day service on Friday, 6th July, by the pastor, the Rev. R. Thynne, in the name of Mrs. Morgan. Mr. John Miller, elder, on behalf of the congregation, thanked Mrs. Morgan for this very liberal and tangible token of her interest in an attachment to St. Andrew's Church. The Rev. J. McKay, of Knox Church, Scarborough, also made a few appropriate and feeling remarks on the occasion.

THE new Presbyterian Church in Brunell, Muskoka, which was almost completed, and expected to be fully completed during this summer, was burnt to the ground on May 25. The fire caught from a neighbouring fallow, and when discovered, nothing could be done to save the church. The people who are few in numbers, have had a hard struggle to build their church, and consequently are now very much discouraged over their loss. It is impossible for them to rebuild unless they are aided. Any assistance, for the purpose of rebuilding, sent to N. Shaw, who is the student missionary on the field for the summer, will be thankfully received and acknowledged through the columns of THE CANADA PRESBYTERIAN. Address Port Sydney, Muskoka, Ontario.

THE "Young People's Association" in connection with Knox Church, Ingersoll, held a strawberry festival on Wednesday evening, the 4th inst., in the grounds surrounding the church, which were tastefully decorated with Chinese lanterns. Tables were laid on the green, and presided over by the young ladies, who did all in their power to entertain their crowd of guests. Ice cream and flowers were disposed of during the evening. The music was provided by the I. O. O. F. band. The proceeds were such as more than satisfied the most sanguine of the youthful workers. The pastor and congregation of Knox Church are to be congratulated on the advancement made during the last few months, a handsome new organ having been put in with the necessary improvements—and very active prepara-

tions are now in progress for the building of new sheds. The numerous guests on Wednesday last testified to the interest taken in all branches of their church work.

MR. D. MACKAY, B.A., who has filled the position of Principal of the Elora High School, for the past three years, with great energy and success, recently resigned his position, much to the regret of the trustees and all interested in the welfare of the school. To show the appreciation of Mr. Mackay's worth and work, the pupils and ex-pupils of the school and the citizens generally of Elora and vicinity, tendered him a magnificent farewell in the spacious drill-shed of the town, on the evening of Friday 29th June. Among the many pleasant features of the evening were the presentation to Mr. Mackay, by his pupils and ex-pupils, of an elegant gold watch valued at \$100, and of a beautiful Bagster Bible by the members of his Bible class in connection with Chalmers Church, of which Dr. Middlemiss is the honoured pastor. Leading citizens testified to the influence for good, in many ways, Mr. Mackay has exerted during his stay in Elora, and all joined in wishing him a long and successful career of usefulness.

AN interesting meeting was held at the Bayfield Road Presbyterian Church on Sabbath, July 5th, closing with the communion service on July 8th. On the 5th, at meeting of the Session, on the report of the pastor who had examined the candidates for communion, seventeen members were received into full communion. On this day, after divine service, Messrs. William Clark and James Wells were ordained and inducted elders over this congregation. On Sabbath two additional members were received making in all nineteen at this communion. Mr. McConnell expressed his delight at seeing so many come forward at this time, the first communion since his induction as pastor over the Bayfield Road and Birne congregation. A very interesting weekly prayer meeting is kept up in both congregations. These hopeful signs, and the result of our meeting at Bayfield Road, closing with the service of the 8th inst., are but the droppings, let it be hoped, of the full and copious shower yet to descend on both pastor and people in the new and happy relation entered into between them on the 21st day of last May.

A NEW church was opened at Fesserton, one of the stations of Rev. R. J. M. Glassford's charge, on Sunday, July 8. Very able and instructive sermons were preached by the Rev. R. N. Grant, of Orillia, morning and evening, and by Rev. J. Morgan (Methodist), of Hillsdale, in the afternoon. At each of the services the church, seated for 250, was unable to accommodate the large congregations. On the following evening a very successful ice cream festival was held, after which addresses were given by Rev. Messrs. Knox, Bedford (Methodist), Grant, Glassford and Mr. Scott, Knox College student. Excellent music was rendered by the Orillia choir. Solos by Mrs. Hunter and Misses Armstrong and Doane, all of Orillia, were much appreciated. Total proceeds of dedicatory services and Monday evening festival, \$177. The church is beautifully furnished, and when faced with brick will not be excelled by any church in the district. Very great credit is due the young pastor, to whose untiring efforts this building will long stand as a monument. The thanks of the building committee are now publicly tendered those friends whose assistance practically leaves the church free of debt.

THE Rev. Mr. Todd, of Minnedosa, lectured in the Presbyterian Church, on a recent evening. His subject was "My Rambles through Scotland." Owing to the attraction of a tea and refreshment entertainment provided by the English Church the same evening, the attendance was not as large as it would otherwise have been. Miss McRae, the Winnipeg vocalist, who has been visiting with Mr. Todd at Minnedosa for some weeks past, accompanied the lecturer and charmed the audience with vocal selections during the evening. Her first song "Jessie's Dream," won the hearts of the listeners and insured her a warm welcome at each appearance on the platform. Mr. Todd in his lecture, carried his hearers in imagination through the most famous cities and romantic scenery in "Auld Scotia." The reverend gentleman is an entertaining lecturer, and introduces humorous anecdotes into the mass of substantial facts and descriptive passages. At appropriate intervals Miss McRae sang songs which are directly connected with the places described in the lecture. Mr. H. Travis accompanied Miss McRae on the organ. The first annual services in connection with Presbyterian Church were held yesterday. In the morning the Rev. Mr. Todd, of Minnedosa, preached, and in the evening the Rev. Mr. Betts, of Moosomin, a former pastor of the Methodist Church, Birle, occupied the pulpit. Both gentlemen preached eloquent sermons and were listened to by large congregations. The singing of Miss McRae added a great deal to the success of the services. The Presbyterian choir is well trained, and led by Mr. Travis on the pipe organ furnished excellent singing. This organ, valued at \$1,000, has been placed in the church during the past year and is the only one west of Winnipeg at present. The collections were large and will materially assist in reducing the small debt on the building.

PRESBYTERY OF PARIS.—The quarterly meeting of this Presbytery was held in St. Andrew's Church, Ingersoll, July 10th. Rev. W. A. McKay presiding in the absence of Rev. M. McGregor, appointed for the ensuing year. Rev. Dr. Beattie tendered the resignation of his pastoral charge of First Church, Brantford, with the view of accepting the professorship of apologetics in Columbia Presbyterian Seminary. The usual citation was issued, and a special meeting for final action was appointed for 24th inst., in First Church. Rev. J. S. Hardie was appointed Moderator of Dumfries Street Session in Dr. Cochrane's absence. A resolution of congratulation on Mr. McMullen's appointment as Moderator of the General Assembly, was unanimously adopted. Next ordinary meeting is to be held in the new Knox Church, Ayr, on the second Tuesday of October.—W. T. McMullen, *Pres. Clerk*.

PRESBYTERY OF CHATHAM.—This Presbytery met in St. Andrew's Church, Chatham, on 10th July. There was a good attendance of ministers and elders. There was not

much business before the court. Rev. J. B. Scott memorialized the Presbytery in reference to the report of the deputation which visited Leamington some time ago. After hearing Mr. Scott, the Presbytery set aside his memorial, and expressed its confidence in the deputation and their report. Messrs. Gray and MacLennan were appointed to visit Strangfield, Windfall and Goldsmith. The name of Mr. Lafontaine was dropped from the roll of Presbytery, because of the ecclesiastical changes which have taken place in Kankakee. In connection with a report from a committee, the Presbytery discussed the subject of evangelistic services. The committee was re-appointed. The next regular meeting was appointed to be held in First Church, Chatham, on first Tuesday in September, at ten a.m.—WILLIAM WALKER, *Pres. Clerk*.

PRESBYTERY OF MAITLAND.—This Presbytery met at Lucknow, July 10. There were present sixteen ministers and eight elders. The Rev. D. G. Cameron was appointed Moderator. Commissioners to the General Assembly reported their diligence. A communication from Rev. Dr. Reid was read stating that the General Assembly granted leave to Rev. G. Brown, of Wroxeter, to retire from the active duties of the ministry. The following Session records will be called for at next meeting: Pine River, South Kinloss, Huron, Langside, Walton, Bluevale and Eadies. Standing Committees were appointed as follows: Finance—Messrs. Stevenson, McRae, Muir, with their Presbytery elders and MacNabb; Home Missions—Messrs. Ross, MacLennan, Howie, Murray, MacQuarrie, with their Presbytery elders; State of Religion—Messrs. MacDonald, Sutherland, Davidson, MacFarlane, with their Presbytery elders and Brown; Sabbath Schools—Messrs. Harrison (Convener), MacKay, Ballantyne, Leask and MacQueen, and their Presbytery elders; Temperance—Messrs. D. G. Cameron, Hartly, Law, with their Presbytery elders and Jones; Superintendence of Students—Messrs. Murray, Ross, MacDonald, MacQuarrie, with their Presbytery elders; Sabbath Observance—Messrs. Ross, Leask, Murray, MacQuarrie, with their Presbytery elders. Mr. Stewart gave notice that he will move at next meeting that all regular meetings of Presbytery be held at Wingham. The next regular meeting will be held at Wingham, on Tuesday, September 11, at half-past twelve p.m.—J. MACNABB, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery met at Sarnia at ten a.m., on Tuesday, 10th July. The Rev. George MacLennan was appointed Moderator, and Rev. T. Macadam, Clerk, *pro tem*. Mr. Cuthbertson reported that it had been found impossible to effect a re-arrangement of the field in East Williams. A call was laid on the table from Morrisburg, Presbytery of Brockville, to the Rev. Hugh Cameron, of Watford, and it was agreed to cite the latter congregation to appear for its interests at a meeting to be held at Watford on the 24th inst., for the purpose of disposing of the call. A call from Oil City and Oil Springs in favour of Rev. H. McKellar, was not sustained owing to insufficiency of signatures. The following Standing Committees were appointed with the Conveners named: Home Mission, Mr. H. Currie, Thedford; Colleges, Dr. Thompson; Temperance, Mr. Johnston; Finance, Mr. Cuthbertson; Sarcisics, Mr. Anderson; State of Religion, Mr. MacLennan; Sabbath Schools, Mr. Beam; Business, Clerk; Schemes of the Church, Mr. McDonald; Examination of Students, Dr. Thompson. Mr. Tibb gave notice of a motion at next regular meeting to change the mode of electing Assembly commissioners, and re-arrange the Presbytery roll. At the afternoon sederunt, Mr. Dickie, of Detroit, appeared on behalf of the Presbytery of Detroit, to invite this Presbytery to consider the advisability of working Marine City in conjunction with Sombra Village. The matter was remitted to the Presbytery's Home Mission Committee with the addition of Mr. Tibb. The rest of the sitting was spent with delegates from the various Sabbath schools in conference on Sabbath school work, and the Presbytery adjourned to meet in Strathroy, on the third Tuesday of September.

MONTREAL NOTES.

The ordination and induction of John C. Martin, B.A., took place at Duval on the 26th June. Mr. Martin was one of this year's graduating class of the Presbyterian College here. He distinguished himself at college and passed his examinations for ordination in a highly satisfactory manner. The Rev. Dr. Watson presided and ordained Mr. Martin. Rev. Mr. Langdon, another of this year's graduates and now minister of Rockburn and Gore, preached the ordination sermon. The Rev. J. B. Muir, of Huntingdon, addressed the congregation and the Rev. Hugh McLean, of Laguerre, addressed the minister. It was a very harmonious settlement and augurs well for both minister and congregation.

A grand prohibition convention has just been held in Montreal; which has excited a wide and deep interest. The speakers from Montreal as well as from a distance were men of mark, many of them veterans in the field. Public opinion, which has been ripening fast on the temperance question of late years received a decided impulse in connection with this convention. The advocates for a third party in connection with prohibition were, however, disappointed in carrying their point. The majority against it was a very decided one.

A very sad event occurred on July 5 in the Presbyterian College. A. C. Clark, aged twenty-four, an arts student, having the ministry in view, was found dead in the bathroom of the college. The young man was subject to fainting turns, but the previous evening and that morning appeared well as usual. At the funeral on Saturday the college was represented by Professor Coussirat and others, the Presbytery by Mr. Patterson the Clerk, and Dr. William J. Smyth, pastor of deceased, conducted an impressive funeral service. A touching sight was the Sabbath school class of little boys taught by Mr. Clark in connection with the Calvin Church. It was narrated that their teacher had espec-

enforced upon the class last Sabbath these words, "Watch, for in such an hour as ye think not, the Son of man cometh."

The quarterly meeting of the Montreal Presbytery is appointed to be held in the convocation hall of the Presbyterian College on Tuesday, the 10th inst. We begin the ecclesiastical year after the rising of the General Assembly. A new lay representation will come into power—the standing committees for the year will require to be appointed and the old committees will present their final reports. Among the new business, arrangements will have to be made for the induction of Rev. J. L. Morin as minister of St. John's Church, Montreal.

The Presbytery of Montreal at its last quarterly meeting divided its bounds into two—the first to include all the congregations south of the St. Lawrence and the second all the congregations north of the river, outside the city of Montreal. Committees have been appointed in each to arrange for and carry out the missionary meetings of this year. The committee for the south side are Rev. Messrs. D. W. Morrison, Convener, J. B. Muir, C. M. MacKerracher and George Whillans. The members of the other committee are, Rev. James Fraser, Convener, Rev. Messrs. D. Paterson, John Mackie and James Hally. These committees are expected to report at the October meeting of the Presbytery.

A very interesting service is appointed for Sabbath, the 10th inst., at half-past eight, in Crescent Street Church, Montreal. Leave having been obtained from the General Assembly to ordain Dr. McClure as an elder, the Presbytery will meet as above for this purpose in the church of which the Doctor is a member. Mr. Morton, England, offers to the Foreign Mission Committee of our Church that if they would find a suitable man he would be willing to pay for his support and that of two native assistants; the person recommended agreeing to go to a new field in China and labour as a medical missionary. Dr. McClure, lately of the General Hospital, Montreal, having been selected, is to be ordained by the Presbytery on the 15th. Rev. Dr. Campbell and Rev. Messrs. Mackay and F. M. Dewey are appointed to take part in the ordination service.

The Montreal Fresh Air movement is again active. The old workers are as enthusiastic as ever, and their ranks have been recruited with others equally willing. The new Home at Chambly Canton already contains a family of 211, composed of mothers and young children. When fully equipped it will accommodate in the neighbourhood of 300, young and old. We were happy to hear something of a similar work contemplated in Toronto this year. We will be happy to enter on a friendly rivalry with our friends in the west. Let there be no fear of funds coming in. Experience justifies great expectations and confidence in this regard.

The Rev. Dr. Warden and Rev. William R. Cruikshank, who have been on a visit to Britain partly for health, partly for pleasure and partly for work in connection with the Presbyterian Council, are expected home soon. They are booked to sail on the 20th inst., and should be here at the end of the month.

Very many of the citizens, members of our own and other Churches, with their families, have left the city for the warm months. Our congregations are comparatively small. A large congregation, however, met last Sabbath in Knox Church morning and evening, being a union of Knox congregation with that of Erskine Church. These will meet in Knox Church during the month of July and Erskine during August.

PRESBYTERIANISM AT CHILLIWHACK, B. C.

The 17th of June is a day long to be remembered by the Presbyterians of Chilliwack. On that day their beautiful new church was opened, the services being conducted by the Rev. P. McF. McLeod, of St. Andrew's Church, Victoria. Nor did the Presbyterians alone take a lively interest in this event, but the whole community, a great mixed multitude, manifested by their presence and by their close attention to the words of the preacher, their interest in the occasion and their good feeling toward their Presbyterian brethren. The Methodists very generously gave up their own service morning and evening in order that they might tell out to the world, by their action, that although there is diversity of opinion in the Church of God there is unity of spirit.

In the morning Mr. McLeod took for his text Ephesians v. 23, "Which is His body, the fulness of Him that filleth all in all." His first sentence struck the key note of the whole discourse. "The Church of God is either the mightiest power on earth or it is nothing." After pointing out the evidence in our day of ignorance with regard to the Church, and indifference as to her claims, he showed that the Church is the embodiment of the divine wisdom, the divine power and the divine love. The whole service was felt to be most impressive and the sermon to be thoroughly appropriate to the occasion.

In the afternoon Mr. McLeod addressed the children, and in the evening the church was again completely filled. The text of the preacher was Rom. xiv. 17. The sermon was listened to with rapt attention and we believe will not soon be forgotten. The services were much helped by the efficient choir under the leadership of Dr. Henderson, Miss McCutcheon acting as organist. The collections were very liberal.

On Monday night a grand supper was provided by the ladies in Henderson's Hall, followed by a short musical programme and Mr. McLeod's lecture entitled, "That Young Man." The largest audience ever gathered in Chilliwack faced the lecturer when he appeared on the platform. For one hour and ten minutes the lecturer was followed with breathless attention. The roars of laughter which greeted the humorous portions of the lecture only served to deepen the impressions made by the home thrusts leveled against the various kinds of youthful folly and by the earnest appeals to young men to become heroes in the field. The bachelors were very severely handled by the

lecturer, and it is believed that some of them made good resolutions on the spot, of which we will hear more anon. The Sabbath collections and the proceeds of the lecture reached the very handsome sum of \$265.

On Sabbath, 24th ult., the opening services were continued, the pastor taking the pulpit in the morning, and the Rev. T. W. Hall, of the Methodist Church, in the evening. The church was again comfortably filled at both services, and the sermons which, by the way, were exceptionally good were listened to with deep interest and cannot fail to bear good fruit.

The Rev. G. C. Patterson, M.A., undertook the oversight of this district just one year ago, this being the first anniversary of his settlement. Up to that time the Church had not entered upon work in this important field. There was therefore no organization, no church or manse, and just a few Presbyterians scattered over the district. Other Churches had been organized many years before and had done good service. Of the few Presbyterians in the district several went over to the Methodist fold in the absence of ordinances from their own Church, and in the Church of their adoption they and their families have done noble service. There were a few, however, who although finding for the time being a Church home in another denomination, still longed for the time when in their own beloved Zion they might again worship the God of their fathers and their God. They had to wait long, but the time to which they looked forward at last came. In response to their request presented to the Columbia Presbytery, they received an assurance that a missionary would be sent. Very soon after Rev. F. McCuaig, then of Chalmers Church, Kingston, was appointed to this field. The little handful of people began preparations for building a suitable place of worship and after some delay Mr. A. C. Henderson at his own expense laid the foundation and continued the work of building until he had expended some \$600 or \$700. The missionary appointed did not come. The people were sorely disappointed, and so nothing was done till the second appointment was made and the missionary appeared on the field. Mr. J. C. Henderson, without fee or reward, gave the use of his commodious hall to the congregation as long as they might require it. Here the congregation met every Sabbath morning and evening for worship. The congregation has grown steadily in numbers, in interest, in influence, till now it stands second to none in the whole district.

In the early part of August the few people then composing the congregation, with praiseworthy zeal and energy, determined to build a manse and to complete the church edifice, and nobly led by their pastor, who did not even disdain to put his own hands to the work of building, the church and manse are now completed. The cost of the buildings has amounted to about \$6,000, and there is but about \$500 of debt remaining, and this we are sure will soon be wiped out. The manse is a two-story wooden building, 32 x 36 feet, solidly built, very comfortably arranged and presents a very fine appearance. The church is considerably in advance of the present needs of the congregation, neatly designed, attractively furnished and does credit alike to the architect, the enterprise of the congregation, and the community. It is to-day one of the neatest and most comfortably furnished churches in the Province. The windows in ground and stained glass were the gift of Mr. J. C. Henderson. The choir is deserving of credit for having provided a first-class Bell organ for the church.

Miss Sarah Campbell, late of Indian Lands congregation, Ontario, undertook the collection of money for the purpose of providing furnishings for the church and succeeded so admirably that everything requisite for comfort and appearance has been provided. Mr. A. C. Henderson, with praiseworthy generosity, gave the site, consisting of fourteen acres and valued at \$1,500. All connected with the congregation have done nobly; none better than the ladies, who, in addition to their other work, have, we understand, undertaken to pay for the bell. Altogether the Presbyterians of Chilliwack are to be congratulated on the very marked success which has attended their every effort during this first year of their congregational life. Their future, we doubt not, will be very rich in blessing to themselves and to the entire community. They have had many tokens of the divine favour, and at their approaching communion we expect to hear of very many being added to the Church.

The Rev. Mr. Patterson has rendered splendid service to the Presbyterian cause in British Columbia. In Chilliwack he enjoys the esteem of the whole community as well as the deep affection of his own people.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 29, } **THE TABERNACLE.** { Ex. 40: 1-16.
1888. }
GOLDEN TEXT.—Behold the tabernacle of God is with men.—Rev. xxi. 3.

SHORTER CATECHISM.

Question 86.—Faith is essential to salvation. Nothing else can supply its place. It is here truly described as a saving grace. True faith saves. It is a grace, because it is the free gift of God. Faith is the outgoing of the soul, the understanding, the affections and the will, to Jesus Christ as an all-sufficient personal Saviour from sin and its consequences. It receives Him on the testimony which the Gospel gives; it rests, relies on, and trusts Him that He will do what He has promised. When the soul realizes its need of deliverance, Christ is seen as the only One who can save unto the uttermost all that come unto God through Him. Without faith it is impossible to please God.

INTRODUCTORY.

The Children of Israel spent the greater part of the first year of their freedom from Egyptian bondage in the wilderness near Sinai. After the gifts of material for the construction and furnishing of the Tabernacle had been freely given,

the winter was spent in preparing it for the purposes for which it was designed. The tabernacle was to be erected on the anniversary of the exodus from Egypt, the first day of the first month of the Jewish year, corresponding to the beginning of April in our calendar.

I. The Tabernacle.—The term used in the Scriptures for the Jewish place of public worship during the wilderness wanderings and until the building of the temple, is the Latin word *tabernaculum* which signifies a tent. A structure that could be easily set up, quickly removed and easily carried, as the people journeyed from place to place. The Tabernacle was in shape somewhat like an ordinary house. In the front were seven upright posts of different sizes, the highest being in the centre, at the other end the same number of posts, similarly placed, the ridge pole resting on the two highest. The tent covering was made of goats' hair, over the covering of the roof bright coloured skins were placed. The Tabernacle was divided into two parts, the Holy Place and the Holy of Holies. The whole was designed by God. It was intended to set forth in symbolic form the plan of redemption and the true worship of the living God. It set forth the abiding presence of God with His people. It was the place where God was to be worshipped, where His people could hold communion with Him. It symbolized the Divine holiness, and by the sacrifices pre-figured the atonement of Christ, the Lamb slain from the foundation of the world.

II. The Furniture of the Tabernacle.—"Thou shalt put therein [in the Holy of Holies] the Ark of the Testimony. This was a chest made of acacia wood, three feet nine inches in length, and one foot three inches in width and height, plated without and on the inside with gold. On the sides were rings of gold, through which passed the handles by which it was carried. The lid of the ark was of solid gold and was called the Mercy-seat: over it were two figures, the Cherubim, with faces toward each other and with outstretched wings which met over the centre of the Mercy seat. Within the ark were placed the tables of stone on which the ten Commandments were engraved, Aaron's rod that budded, and a pot of manna. The veil which covered the ark separated the Holy place from the Holy of Holies, into which no one was permitted to enter except the high priest, who went in once a year with the blood of atonement and to pray for the people. In the Holy place was the Table of Shew Bread. Like the ark it was made of acacia wood and ornamented with gold. On this table stood two golden platters, on each of which were placed six loaves, twelve in all, representing the twelve tribes; and there were two golden vessels containing frankincense. Opposite the Table of Shew Bread the Golden Candlestick was placed. From the centre stem three curved branches rose to the same level. On the top of these branches there were sockets for the lamps, which were lit in the evening and kept burning through the night. Jewish rabbis say that the centre light was kept burning all the time. The candlestick was made of solid gold, and was beautifully ornamented with representations of almond flowers, pomegranates and lily blossoms. Its value was estimated at about \$28,000. Against the veil separating the Holy from the most Holy place was the Altar of Incense, made in the form of a box three feet high and a foot and a half square, of acacia wood and covered with gold. The incense was burned both at morning and evening sacrifice. Next was the Altar of Burnt Offering. It was seven and one half feet in length and breadth, and four and one half feet high, and was covered with bronze, and its ornamentation was of the same metal. It was on this altar that the whole Burnt Offerings were laid. The Laver stood without the Holy place. It was a large bronze vessel for holding water, with which the priests washed their hands and feet every time they entered the Tabernacle. Round the Tabernacle was an enclosure made of linen curtains hung from rods made of acacia wood. The curtains were seven and one half feet high. This enclosure, containing the Tabernacle, was 150 feet long and seventy-five feet wide. The entrance was covered with a finer curtain, embroidered with gold and colours.

III. The Consecration of the Temple and the Priest.—The Tabernacle and its furniture were to be specially set apart and dedicated to the service of God. All were to be anointed with the oil of consecration and they were declared to be holy, that is, set apart exclusively for sacred uses. Up to this time, no special priesthood had been instituted. The patriarchal system, under which every man was priest in his own family had prevailed. Now, a regular order of priesthood was ordained. Aaron was high priest and his sons were set apart to the priestly office. The first part of the consecration was washing with water, for they must be clean who bear the vessels of the Lord. The high priest was arrayed in holy garments, that is, garments to be worn only in the sacred services of the Tabernacle. They consisted of linen undergarments, a long robe reaching from the neck to the feet, richly embroidered, bound round the waist with a girdle, the ephod, worn above the long tunic, on which was the breast-plate of precious stones, with the names of the twelve tribes engraved on them. The high priest also wore an embroidered cap, with a gold plate, having inscribed on it "Holiness to the Lord," hanging over the forehead. The garments of Aaron's sons were similar to those of the high priest, but without the ephod and the golden plate suspended from the cap. They were then anointed with the holy oil, setting them apart to the special service of God. To them was entrusted all the work pertaining to the service of the Tabernacle. They were to lead in the daily and weekly public worship, and to teach the people the statutes of the Lord.

PRACTICAL SUGGESTIONS.

God is only to be worshipped in the way He has Himself appointed. He is to be worshipped with reverence and devotion. God desires that all should serve Him with consecrated lives in the beauty of holiness. Christ, the Lord's anointed, is the High Priest that has entered into the Holy Place not made with hands, that we might obtain the benefits of His atoning sacrifice and all-prevailing intercession.

Sparkles.

If all things are well that end well, how about the hornet?

MILK RIVER, Montana, is probably so called because of the water it contains.

It is absurd to speak of the "footprints of time," when it is well known that time flies.

It is a lack of artistic taste and feeling that prompts an old man with red whiskers to wear a jet black wig.

It is rather tough on a doctor's son to be named William and have to sneak through the elysium of youth under the opprobrious title of "the doctor's Bill."

CUSTOMER: I would like a pair of trousers. Floor Walker: Trousers. Yes sir. About what price sir? O, \$3 or \$4 John, show this man to the pants counter.

BROWNE—Why did you stop literary work? Somebody told me you received a check for your poem. Smith—Yes, I did; it was a blue check. "No. 12,942: declined with thanks."

"PAWN me honah, me deah boy." "Don't," interrupted his friend, "I beg of you, don't; you couldn't raise enough on it to buy a cord for your eye-glasses." And the conversation was not resumed.

LITTLE GIRL (to lady caller): Sister's awful sorry, but she can't see you to-day. Lady (compassionately): I am very sorry, Mabel. I hope she is not ill. Little girl. Oh, no; she is getting engaged.

WISTAR'S BALSAM OF WILD CHERRY cured my little girl of a severe attack of whooping cough, when her life was given over by the physician and all other remedies had failed. Josiah Hoff, Keport, N. J.

MRS. WISTFUL: What happy people you are, to have six nice daughters! What resources for your old age! Mr. Quiverful. Yes. Resources enough. But the difficulty nowadays consists in husbanding one's resources!

SCOT (to Englishman): "Hoot awa, ma man; dinna ye boast sae much about yer ain country. Dinna ye ken that it was only ca'd Breetin sin Scotland e'm' t'ye, and then ye becam' Great Breetin? Aye, an' ye've remained great ever since. Ye'd be a pair lot left to yersel'."

"I WOULDN'T cut that tree down if I were you," said a visitor to a Richland township farmer who was about to chop down a large oak. "Remember that after you fel it you cannot replace it." "Can't I?" replied the farmer. "You don't know. After I chop it down what is to prevent me chopping it up?"

"Is Mrs. Smith at home?" Mary Ann (lately landed): No, ma'am. Second Lady of Committee: How unfortunate! We wanted to see her on business. Please tell her so when you hand her these cards. Third Lady: Have you any idea when she will be in? Mary Ann (who has been drilled for formalities only): Yes, ma'am, she said when she ran out on the piazza, as how she'd come right in again as soon as she heard the door shut.

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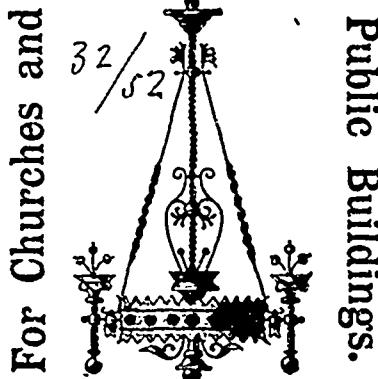
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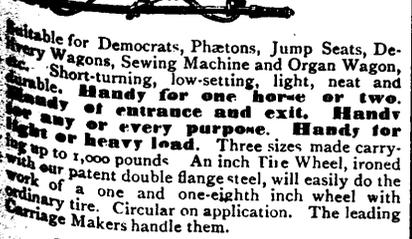


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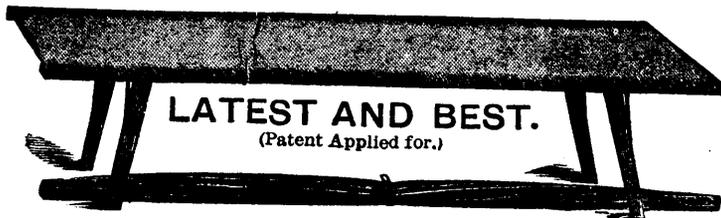
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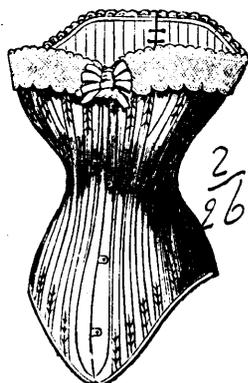
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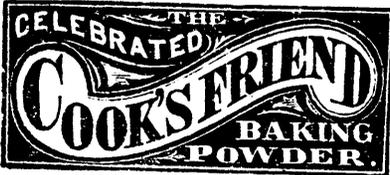
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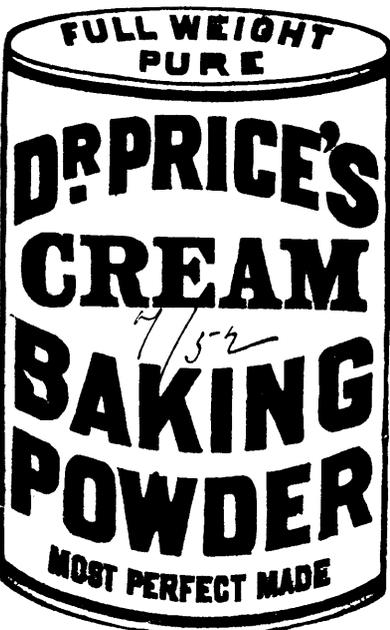


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MEETINGS OF PRESBYTERY.

BRARIE.—In Barrie, Tuesday, July 31, 1888. TORONTO.—On Tuesday, August 7, at ten a.m. QUEBEC.—In Sherbrooke, August 14, at eight p.m. CALGARY.—In Calgary, on Wednesday, September 5. PARIS.—At First Church, Brantford, July 24, at eleven a.m. BROCKVILLE.—First Church, Brockville, July 26, at three p.m. LINDSAY.—At Beaverton, on Tuesday, August 28, at half-past eleven a.m. SARNIA.—At St. Andrew's Church, Strathroy, on September 18, at two p.m. CHATHAM.—At First Church, Chatham, on Tuesday, September 4, at ten a.m. MAITLAND.—At Wingham on Tuesday, September 11, at half-past twelve p.m. KINGSTON.—In Cooke's Church, Kingston, on Monday, September 17, at three p.m. OWEN SOUND.—In Division Street Church, on Tuesday, July 24, at half-past one p.m. COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m. MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, October 2, at ten a.m.



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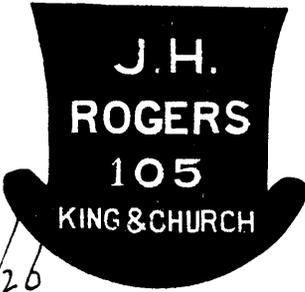
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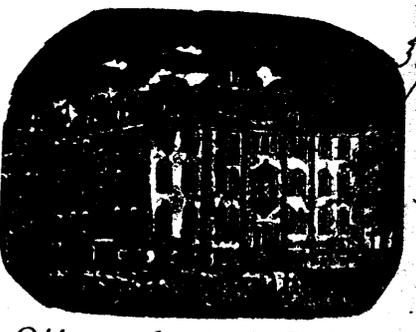
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